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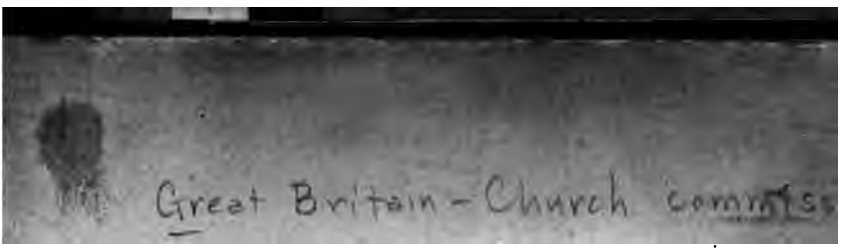


# MEMORIALS

AND

# COMMUNICATIONS,

ADDRESSED TO HIS LATE MAJESTY'S

COMMISSIONERS OF INQUIRY INTO THE STATE

OF THE ESTABLISHED CHURCH,

FROM THE

CATHEDRAL AND COLLEGIATE CHURCHES

OF ENGLAND AND WALES,

IN 1836 AND 1837.

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# CHURCH COMMISSION.

## MEMORIALS AND COMMUNICATIONS

FROM THE

## CATHEDRAL AND COLLEGIATE CHURCHES

IN ENGLAND AND WALES:

WITH

## AN APPENDIX,

RELATIVE TO THE BISHOPRIC OF SODOR AND MAN.

REPRINTED FROM RETURNS MADE TO THE HON. THE HOUSE OF COMMONS,

MARCH 16, 1837.

AND ORDERED TO BE PRINTED APRIL 14 & MAY 22.

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# ADVERTISEMENT.

THE following Memorials and Communications from Cathedral and Collegiate Churches in England and Wales, and from their several Chapters, Dignitaries, Members, and Officers, were printed by an order of the Honourable the House of Commons, at the motion of Sir ROBERT HARRY INGLIS, Bart., M. P. for the University of Oxford, made the 14th day of April, 1837. The Returns to the order are dated the 16th day of March, 1837. The same are now re-printed for general circulation; and a slight Index of matters is offered at the end, with a view to facilitate a reference to the several arguments and facts contained in them.

# ORIALS

AND

# OTHER COMMUNICATIONS,

*&c.*

---

MEMORIAL ADDRESSED TO THE COMMISSIONERS BY A DEPUTATION FROM A MEETING OF THE MEMBERS OF CATHEDRAL CHURCHES.

*To His Majesty's Commissioners appointed to consider the State of the Established Church, with reference to Ecclesiastical Duties and Revenues.*

MY LORDS AND GENTLEMEN,

At a recent meeting of members of Cathedral Churches we were deputed to solicit the honour of an interview with you, and to lay before you, most respectfully, a statement of the sentiments and wishes generally entertained on the proposed reform of the establishments with which we are connected.

Other modes of proceeding, indeed, were suggested, but the direct application to your Board was adopted as well from sincere respect to its individual members, as in consequence of the opinion expressed in the early part of your Fourth Report, that on inquiry you might find it necessary to make alterations in the general scheme proposed for the Cathedral and Collegiate Churches.

You are, then, most earnestly entreated to re-consider the proposal made for the suppression of several Canonries and Prebends.

It is submitted that the proposed suppression is wrong in principle, involving, as it does, the subversion of ancient foundations, which have not ceased to be of service to the Church, the violation of statutes which are still observed, and the more serious question of conscience, as it regards the solemnity of oaths which have been taken, as well by visitors as by members of Cathedral establishments, and of which the obligation is deeply felt, and the sanctity revered.

Of a similar character, it is contended, with the suppression of Prebends, is the proposed dissolution, without their own consent, of all existing colleges and corporations of Minor Canons; and very serious apprehensions are entertained of most dangerous consequences resulting from precedents which not only place in jeopardy the whole of the Cathedral establishments, but which also render the foundation of all other property insecure.

It is, besides, most respectfully urged, that even if the correctness of the principle were admitted, the suppression is not necessary as furnishing means for the proposed end, which could, it would seem, be attained more readily, securely, and efficiently, by the adoption of a well-considered scheme of annexation.

It is, indeed, doubted whether it be just to provide for the wants of one Diocese by the transfer of property granted for the benefit of another, or to divert ecclesiastical property to the improvement of benefices in lay patronage; and it is urged, that the deficiency of means applicable to the augmentation of small benefices in some parts of the kingdom, furnishes no argument for the alienation of revenues, which may be employed for the same purpose on the spot where they accrue.

But whatever it may be ultimately deemed advisable to recommend in consequence of the imperative demands of distant places, still is it urged as of the first importance, uniformly to preserve the integrity of the ecclesiastical property, and not to weaken or impair it through amalgamation in a common fund; and it is asked, whether it may not be practicable in all cases to make specific appropriations or direct apportionment of distinct revenues.

The circumstances of the present times are pressed on your notice as supplying an additional argument against the suppression. For the increase of population and knowledge has called into activity the services of a more numerous and better informed Clergy, for whom it were equitable that proportionate encouragement, and even more numerous rewards, should be provided.

With reference also to the present times, it is submitted, that the existence of Deans and Chapters in full efficiency, and with an adequate number of members, is of great importance, supplying, as it were, a link between the highest ecclesiastical authorities and the parochial Clergy, maintaining the due proportion of different degrees in the Church, and serving on the one hand as a check on the undue exertion, it may be, of arbitrary power; on the other, as a constitutional support to the legitimate authority of a Diocesan.

And regard being had to efficiency and adequacy of numbers, the same standard, it is contended, is not applicable to the case of all Cathedral Churches. The population and importance of the various cities and dioceses, the habits and customs of the respective places, and the variety and extent of duties performed and required in the different Chapters, may render a difference in the number of Prebendaries, residing separately or jointly, both desirable and expedient.

But under any contingencies that may befall, it is implored that the integrity of the Church property, within the precincts of each Cathedral, may be respected, whether it belong to the Chapter generally, or to individual Dignitaries. Wherever assignments of houses shall have been made from the general property, should they become no longer available to their original object, those houses would, it is presumed, without any legal provision to the contrary, revert to the body; and it is but equitable that the distribution and appropriation of any Church property within the precincts, shall not be granted to any authority which may interfere with the domestic regulations, or, it may be, the peace and comfort of those who have hitherto lived as one family.

As to Chapter Patronage exercised at present, as well in the election of residentiaries as in the appointment to benefices, we are instructed to maintain, that the right to a share in the disposal of it is no less sacred than the right to a share in the reve-

nues, and to urge the manifest injustice of taking from one what is his, and giving it to another whose it is not. If indeed the surrender of patronage held out the prospect of great good as its result, the consent of chapters to it might easily be obtained. The several members would cheerfully second any measures that should tend to strengthen the connexion between the Clergy and their Diocesans, and they would be among the foremost to make sacrifices for the benefit of the Church. But it is respectfully urged, that neither would the Bishops individually, nor the Church in general, derive any real advantage from the proposed transfer of patronage; which could hardly fail to be viewed with increasing jealousy, and to supply continual sources of irritation, dispute, and litigation, while it might give additional ground for an injurious imputation, too often cast on the poorer Clergy, of courting their Diocesan with servility.

The Church, it is averred, gains a more extensive influence from the very variety of both ecclesiastical and lay patronage, exercised both separately and jointly, through which its ministers are now admitted to benefices; but were it advantageous to have only one order of patrons, it were as reasonable to exact the forfeiture of patronage from the Lay patron, whose right remains wholly untouched, as from the Prebendary, the latter being no more irresponsible for the exercise of it than the former. And it were unjust to make the proposed distinction between the present possessors of prebendal patronage, respecting the right of those who hold it by virtue of separate property, but violating the right of the corporate holders.

Questions of precedent and prerogative seem to be involved in the proposed alteration of Cathedral statutes. On this head it is prayed, that no new power may be granted to the visitor.

Our general prayer is, that no regulation may be adopted by the proposed Board of Commissioners, affecting the local interests of the respective chapters, or fixing the number of their members, and specifying the duties of each, without a previous communication of the intended measure to the several bodies; and that opportunities may be given to each, of appearing before the Commissioners, of stating their objections, and, if they deem it necessary, of being heard by counsel before His Majesty in Council. And until full time shall have been granted for an inquiry into the probable results of the proposed measures, as

they affect the variety of interests, rights, and customs, our prayer is, that no law may be passed, enabling any Board to act on your Fourth Report, which indeed has been so recently put forth, that it has hardly yet reached the distant chapters. Were a Bill offered to Parliament, of private interest or light concern, time, it is averred, would be given for the full consideration of its provisions. Time, it is maintained, is absolutely necessary, in a matter so grave, and of so extensive concern, involving so many questions, and affecting the spiritual as well as temporal interests of the English Church for ages to come.

J. RUSSELL, D.D., *Prebendary of Canterbury.*
C. J. HOARE, A.M., *Archdeacon and Prebendary of Winchester.*
JOHN BULL, D.D., *Canon Residentiary of Exeter.*
JOHN GRIFFITH, D.D., *Prebendary of Rochester.*

*July* 19, 1836.

# CHAPTERS

ON

# THE NEW FOUNDATION.

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### MEMORIAL FROM THE DEAN AND CHAPTER OF CANTERBURY.

*To His Majesty's Commissioners appointed to consider the State of the Established Church, with reference to Ecclesiastical Duties and Revenues.*

A MEMORIAL addressed by the Dean and Chapter of Canterbury assembled in Chapter this 26th day of November, 1836.

When we assembled in chapter at the November audit, 1835, a claim for monies accruing to the Prebend, that had become vacant in our church[1], by the decease of Earl Nelson, was tendered to us by the treasurer of Queen Anne's Bounty; and we resolved, that though we entertained considerable doubts whether the provisions of the Act on which the claim was grounded were applicable to ourselves, "payment should be made to the claimant in as full and ample manner as it would have been to Earl Nelson had he been alive, or to his successor, if one had been duly installed."

By the resolution, indeed, to which we came, while we

[1] This claim was preferred by the Treasurer, under the provisions of the Act 5 and 6 Will. 4. c. 30.

avoided the imputation of selfish motives, and of seeking personal and pecuniary advantage from the delay which had arisen in filling up the vacant Prebend, we evinced, at the same time, our confidence in His Majesty's Commissioners, and a readiness to await the result of pending inquiries.

But the Act referred to was intituled, "An Act for protecting the Revenues of vacant Prebends, and preventing the Lapse thereof;" nomination to any vacant dignity was spoken of in it as but "deferred;" and every patron who should have deferred was empowered to "appoint, if he should think proper so to do."

The Prebend, moreover, which had become vacant in the church of Westminster having been filled up, subject to an arrangement of which, as it is stated in the First Report of the Commissioners, the particulars had been previously communicated to the Dean and Chapter of Westminster, and had obtained their assent, we were led to expect that similar arrangements would be proposed on similar vacancies, and similar opportunities afforded to us of expressing our assent, or stating objections, before any measures affecting our interests should be recommended to His Majesty, or proposed in Parliament.

But, at our next statutable meeting in June 1836, we found ourselves, without any previous communication made to us, affected by certain general recommendations which involved, in addition to minor points, an alienation of nearly two-thirds of our divisible revenues, an ultimate reduction of our Chapter to one-third of its original number, and an infringement of our rights as Patrons; and we should have proceeded immediately to address the Commissioners on these points, if it had not been deemed impracticable then to enter fully and satisfactorily on the subject of their Second Report; for, while it was known that a Fourth Report was prepared, modifications and alterations were not unreasonably expected, similar to those which had been already made of measures recommended in former Reports.

Under the difficulties in which we were placed, we deputed two of our members, who were fully acquainted with the sentiments of the Chapter, to form a committee, in conjunction with the members of other Cathedral bodies, and to act as our representatives whenever the Fourth Report should have been published, or any Bill affecting Chapters should have been brought into Parliament.

In the general wishes and opinions expressed by those members of the committee who delivered a memorial to the Commissioners on the 19th July, 1836, we strongly participate; and we cannot but entertain the hope that the memorial has been favourably received.

But an Act having been since passed recognizing the "expedience" of considering, in the next Session of Parliament, the recommendations which the Commissioners have made the subject of their Second and Fourth Reports, and in the mean time "suspending" the powers of patrons, and forbidding them to fill up vacant Prebends, we entreat the Commissioners so to revise their recommendations before Parliament shall have re-assembled, that we may be protected and secured in full enjoyment of all "the rights, immunities, and privileges" which were conferred on us, by our Royal Founder, for the maintenance of our Chapter as an efficient body, and which our Diocesans, as well as the several members of our Chapter, have been successively sworn to maintain.

The Commissioners seem to have assumed, that in the foundation of all Cathedral establishments, little more was contemplated than the "performance of the service of the churches, and the continual reparation of the fabrics;" for while they state that "their inquiry relating to Cathedral Churches was entered on under a strong impression that if the endowments of those bodies should appear to be larger than was requisite for the purposes of their institution, and for maintaining them in efficiency and respectability, the surplus ought to be made available for the augmentation of poor benefices, and adding to the number of the parochial Clergy;" and while they admit also that there is a "material variety in the constitution of those establishments, and the amount and disposition of their revenues," they recommend for all one uniform system of measures, being such as will in "their" opinion leave a sufficient provision "for those" two "objects," which alone they especially mention. That those objects were contemplated by our Founder we readily admit, and we have ever studiously laboured in the sustentation of a large establishment, and of an ancient and extensive fabric, that requires frequent and costly repairs, subjecting ourselves, indeed, for those objects to a considerable debt, and to a consequent deduction from our annual dividends, which leave us by no means

in the relative position to the Church at large originally held by the Chapter; but we feel confident that if the "purposes of our institution" and all its circumstances had been thoroughly investigated, on reference made, as in all fairness it ought to have been, to our Chapter, and with our privity and assistance, it would have appeared that another most essential object was the constitution of a dignified body of Clergy, possessed, as well of ample estates and revenues that should never be alienated from them, as of important rights and privileges, and (for services rendered in past ages to the interests of Christianity) specially declared to be the metropolitical Church of all England.

Our endowment is a deed of special and free gift made by King Henry VIII., 23rd May, 1541, to the Dean and Chapter, absolutely, and to their successors for ever.

Our statutes, originally granted by King Henry VIII., and revised in the reign of King Charles I., prescribe the number of Prebendaries, who are required to be, and have hitherto always been twelve.

But the principal wish expressed in the first sentence of the statutes, is in conformity with the endowment, "ante omnia volumus et mandamus, ut jura quævis necnon et immunitates et libertates ejus quæcunque in omnibus semper salvæ et integræ serventur." The care indeed taken of our "rights and liberties" thus ordained, is singularly manifested in the oath which our Diocesans take on their inthronization, and which binds them absolutely to maintain our rights and liberties, while it exacts but a conditional observance of our customs; for the words of the oath are, "I swear to maintain the rights and liberties of this Church, and to observe the approved customs thereof, and, as far as it concerns the Archbishop, to cause the same to be observed by others, so far as such customs are not repugnant to God's word, the laws, statutes, provisions and ordinances of the realm, or to His Majesty's prerogative, and not otherwise." The language in the Cap. 6 of our statutes sets forth the founder's will without any ambiguity:—"Alienationem vel impignorationem alicujus manerii, &c. . . omnino prohibemus; pinguescere enim optamus ecclesiam nostram, non macrescere."

The oath prescribed in Cap. 11 of our statutes, and taken by every Prebendary on his admission, contains the founder's will, expressed, if possible, still more strongly:—"Juro quod pro

virili mea terras, tenementa, reditus, possessiones, juraque et libertates atque privilegia cæterasque res universas hujus ecclesiæ servabo et servari procurabo; nec quod ad utilitatem et honorem hujus ecclesiæ legitime fieri possit sciens impediam, sed illius commodum procurabo et augebo. . . . . Omnique dispensationi quæ hoc meum juramentum evacuare, enervare, aut relaxare possit prorsus renunciabo, et in præsens renuncio." Since, then, it is apparent that our Founder has not only given to us the disposal and enjoyment of all our revenues, and by every kind of ordinance secured them to us absolutely and without deduction for any purpose foreign to our establishment, save of one specific payment in lieu of first fruits and tenths, but that he has also confined the revenues to us, excluding all others from participating in them, and that he binds every individual member by the strongest and most sacred ties to resist to the utmost of his power all attempts that may be made to alienate or divest any portion of them, we maintain, that no alienation of our revenues can be enforced by the Commissioners, without violating as well all the generally received rights of property, as the rights and liberties which are peculiarly ours.

We claim, indeed, an absolute right to the free disposal of all our revenues, subject only to the control of our statutes; yet are we not insensible of the evils on which the Commissioners dwell in their Reports; and, so far as our means will allow us, regard being had to the efficiency, the honour, and the advantage of our Cathedral establishment, we would willingly apply the remedy in places of which, from our connexion with them, we know the wants and circumstances, and contribute to the augmentations of poor livings that are in our own patronage.

We protest against the principle which seems to be involved in some of the recommendations; namely, that of laying on ecclesiastical bodies exclusively the whole of a burden which, when necessary, ought to be laid on the collective body of the realm. Nor do we conceive it just that we should be compelled to improve the provision for the cure of souls in parishes with which we are not connected; while our contributions would but enhance the market price of the presentation or advowson to the personal gain of the private patron, or enable the public patron to bestow a more lucrative benefice on a more favoured applicant.

And we claim the privilege of withholding all contributions from our revenues to the new Fund proposed by the Com-

missioners; of which fund we deem the creation to be most inexpedient and objectionable, since it could not but entail heavy expenses that would waste the revenues of the contributing Chapters, and diminish the property of the Church, while it would excite in the ill-disposed an eager desire to seize on it, and divert it to their own purposes; of which fund the application is undefined, for the "principles of distribution" stated, in the Second Report, to "require the most serious consideration and much additional inquiry," are no further developed in the Fourth Report, than by a recommendation that "the wants and circumstances of the places in which the property and revenues accrue shall be first considered;" of which fund, moreover, the insufficiency is shown by the Commissioners themselves, who acknowledge, that even when at some distant period the fund should have reached its estimated maximum of 134,000*l.*, there would still be a deficiency of 100,000*l.*, and that they would not be able to effect the end which they desire; while in the interim the annual payments would be comparatively inconsiderable, and supply scanty assignments, productive of no effective good, and at the last, it were to be feared, useful and valuable preferments would have been dissipated, satisfying none, and taking from all the stimulus that is to be found in the hope of some prospective reward.

Our claims to the disposal of our own revenues, as well as the maintenance of all our other rights and privileges, is independent of any question of number as regards the members of our Chapter. But if our claim be admitted, as we trust it will be by the Commissioners, it will no longer form a part of their recommendations, that any of our Stalls be suppressed; for reduction of number, we may assume, has been proposed only as a source of revenue available to their purposes; we would, however, again and again press on their earnest and serious consideration the principle on which they have proceeded, in recommending the ultimate suppression of eight of our Prebends. In our statutes, the possibility of any reduction of number is nowhere contemplated; the number has remained the same by regular succession now for nearly 300 years, and the proposed deduction, while it could not be sanctioned by Parliament without imposing a limitation on the royal prerogative, would be a violation of at least an "approved custom," of which our Diocesans are bound to enforce the observance, since such custom is "not repugnant

to God's word, the laws of the realm, or His Majesty's prerogative."

If indeed we proceed to consider the question of "efficiency and respectability," and view it merely with reference to the attendance on the Choral Service, strong is the argument which it presents against the reduction of number in our members. It is self-evident that a smaller number of Prebendaries is less likely to be efficient than a greater, and that to abstract from the number of the body, is to abstract from its power and influence, and consequently from its respectability. It is probable that the injury done would be proportionate to the degree of reduction, and would be felt proportionably in greater burdens imposed on the remaining members, and in greater discredit brought on the institution.

That four is not a number of Prebendaries adequate to the "efficient and respectable" performance of the Choral Service, we unequivocally assert, if the personal attendance of the Prebendaries be a necessary ingredient of the "efficiency and respectability." The joint residence of two Prebendaries at the least, is often essential to secure the constant attendance of one. For illness and accidental causes sometimes make absence matter of necessity; we ourselves have had at the same time four Prebendaries, of whom three were more than seventy years old, two of them more than eighty, and one so much an invalid that he was seldom equal to his duty; what would have been said of our "efficiency" if our number had been limited to those four? If we look to those Cathedrals in which the number of Prebendaries is four, we find that a system of proxies has been there introduced and tolerated; but the system has given rise to much calumny against Cathedral institutions, even where use has rendered it familiar; and we may reasonably infer that the introduction of it at the present day, would more seriously affect the credit of Chapters, whose members have been studious and careful to give their personal attendance.

We entreat the Commissioners, then, under existing circumstances, to direct their attention to the benefit that may be likely to result from annexation of a part of our Prebends; we are not, indeed, friendly to a general system of permanent annexation, because it cannot be known what circumstances may arise to render the free appointment to Prebends desirable for the welfare of the Church; but we submit most respectfully that a well-

digested system of annexation would be more productive and more effective than reduction could be, and might involve no invasion of our rights and privileges. The local evil at least would be permanently removed wherever the remedy should be applied; and the remedy itself would be, immediately consequent on the annexation, satisfactory and complete. Money might not be so extensively diffused, but it would not be squandered; the benefit that should be done would be without drawback, wherever it was done; and the desired end would be thoroughly attained in the district on which the benefit should have been conferred.

No one, we imagine, would object to the retaining of four Prebends unannexed, as rewards for past labours or distinguished merit. But if eight Prebends of our church, and a like proportion belonging to other Cathedral bodies, shall be severally annexed, as they become vacant, each to some populous but poor benefice, regard being had to the connection with the Cathedrals and the local means, the more important districts will all in time, and some immediately, have the efficient services of a rector and two curates, "respectably," perhaps, but not largely remunerated, instead of one ill-paid and overburdened incumbent.

There will, indeed, be no superfluity for the prebendal rector, when he shall have received the produce of his Prebend, and paid the salaries of his curates; but his attendance in the discharge of his duty at the Cathedral may give him relief by the change, and enable him to continue his parochial services with profit to a more advanced age. And, if his Prebend shall allow him an opportunity of recommending a meritorious curate for presentation to a benefice, a stimulus will be supplied to all who are fellow-labourers in the work.

As to the Patronage of the Chapter, we claim the disposal of it, as it is regulated by our statutes, since our charter gives it absolutely to us. The great ends proposed in the Reports, the "augmentation of small livings," and the "increase of the parochial Clergy," certainly cannot be advanced by any interference with our rights of presentation. The only reason alleged for the interference is, that there may be an addition to the means which the Bishops already possess of placing laborious and deserving clergymen in situations of usefulness and independence. We should be glad to see the Bishops possessed of the means which they require, provided it be not to the deprivation of the legitimate patron; but we feel that the alleged reason implies what

we deem an unfounded imputation on all Chapters, that they would not present deserving clergymen. Perhaps, indeed, the Commissioners may suppose that there is no check on individual nominations in the case of friendly options; it may be as well, therefore, to state, that all our presentations are made by the body under the chapter seal, and pass as acts of Chapter; and that, if an individual should nominate one not deserving, it would be in the power of our Chapter to withhold the presentation. But it may be fairly asked, whether there is the slightest ground for apprehending either that the individual members would seek, or our collective body sanction, the appointment of any one whom they should not believe to possess the required qualifications.

On this head we will only add, that if it shall be deemed for the benefit of the Church to impose restrictions on the exercise of patronage, we shall readily accede to them, provided they be imposed on all patrons without distinction, and provided that no stigma be set on ecclesiastical patrons of one class by subjecting them to limitations from which ecclesiastical patrons of other classes are exempted.

This memorial we address to the Commissioners with every feeling of duty and respect, entreating them to consider the situation in which we are placed; holding important offices which by our oaths we are bound to defend, and of which we believe the continued maintenance and support to be "conducive to the efficiency of the Established Church."

To sum up our wishes:—we claim our right to the disposal of our own revenues and of our own patronage; we deprecate reduction of number; and we entreat that, in the disposal of our patronage, we may not, as ecclesiastical Patrons, be subjected to any exclusive restrictions.

We conclude with solemnly adjuring the Commissioners in the words of Archbishop (then Bishop) Whitgift, addressed to Queen Elizabeth,—"As she was," he said, "intrusted by the late Act or Acts with a great power either to preserve or waste the church's lands," and applying his words to Chapter Revenues and Prebendal Endowments, "dispose of them for Jesus' sake, as the donors intended; let neither friends nor flatterers beguile you to do otherwise, and put a stop to the approaching ruin of the Church, as you expect comfort at the last day."

(C. S.)

MEMORIAL FROM THE DEAN AND CHAPTER OF BRISTOL.

*To his Grace the Archbishop of Canterbury.*

My Lord Archbishop,

We, the Dean and Chapter of Bristol in chapter assembled, having been informed that His Majesty's Ecclesiastical Commissioners will shortly resume their duties, beg most respectfully to come before your Grace, and to address you on the subject of the said Commissioners' Fourth Report.

We approach your Grace with every feeling of respect, both for your exalted station in the Church, and for your personal character, and shall experience very deep concern if we shall seem unnecessarily to interrupt the measures which have been brought forward under your Grace's sanction, or to add vexatiously to your Grace's cares and anxieties.

Impressed in the fullest manner with these sentiments, we should have been gladly spared the pain of offering any remark in opposition to the recommendations of the said Commissioners. Under the circumstances of the country, we hailed their appointment with satisfaction; and, waiving for the time the right of the presbytery to be joined with the Bishops in legislating for the Church, we saw willingly our interests entrusted to their care. But after mature reflection, we consider that we should incur a very grave responsibility, and manifest a most culpable disregard of our duty, if we did not make known to your Grace the fears we entertain that the proposed measures, if carried into effect, will, both in their general character and in their particular provisions, operate very injuriously upon the Church's welfare.

We take leave to bring the Commissioners' recommendations at one view under your Grace's notice.

They are the following:

That in all instances but those of London and Lincoln, the number of Prebendal Stalls be permanently reduced.

That one of them shall, in certain cases, be attached to an Archdeaconry. That a part of the Chapter Property shall be disposed of as it may seem fit to a board of Commissioners.

That a portion of the Chapter Patronage shall be transferred to the Bishops. That the discretion of the Chapters shall be greatly

restricted in the appointment of their vicars choral or Minor Canons, in the payment of these ministers, and in the provision for them by the means of livings. That the powers of the Visitors shall be increased. That additional residence shall be required of both Deans and Prebendaries; and that a commission shall be appointed to carry these recommendations into effect, which shall re-model statutes at pleasure, and in whose deliberations Deans and Chapters shall have no voice.

These are the measures proposed; and we desire to call your Grace's attention, in the first instance, to the remarkable fact, that they are all measures of curtailment and privation, as regards property and influence; and of additional labour and expense, as relates to service and duty.

This is their general character: and we respectfully submit for your Grace's consideration, whether they will not consequently go forth to the world as a judgment of condemnation, and proclaim as the deliberate opinion of the highest authorities both in Church and State, that Cathedral bodies are no longer deserving of the respect which has been hitherto assigned them.

We beg likewise to add, that we feel the severity of this sentence the more, because it has been passed without cause or reason having, so far as we are aware, been alleged; because, in our own case, we believe it to be unmerited; and because it has fallen upon us, when looking upon the Commissioners as our natural guardians and friends; and, placing in them an unreserved confidence, we had imposed upon ourselves a respectful silence, and abstained from intruding in any way on their deliberations.

But we beg, in the second place, to pass from general remarks to particulars: and here we deem it our duty to record and press our opinion—

First, that the disposal of Chapter Property in the manner contemplated is not only uncalled for, by any dereliction on our part of the trust reposed in us, but that it will be a precedent to justify the same proceeding with regard to other church property. We conceive likewise, that, if it be determined on that the sale of such property shall take place, it will be more conducive to the good of the Church to commit the management of it to the hands of those best acquainted with the localities of the several Cathedrals, and most interested in their particular welfare.

Secondly, that the reduction of the number of Vicars Choral

or Minor Canons, and the mode recommended for their payment, are highly objectionable. It is our opinion that the confinement of a small number of these officials to an almost unremitted repetition of routine duty, will tend to diminish their devotional feelings, and in the same proportion mar the effect of their services; and we are fearful that, by raising their salaries in the manner suggested, and insisting at the same time on their preferment, an inducement will be held out to nepotic and corrupt appointments, which, under the contemplated reduction of chapter patronage, it will be difficult to restrain.

Thirdly, that the increase of the power of the visitors, and the introduction of Archdeacons into the reduced Chapters, will destroy the independence of those bodies, and unduly augment the influence of the Bishops. And,

Fourthly, that the mode of making these changes, and the alteration of Cathedral statutes by the means of an arbitrary Commission, is unjust and degrading; and when, moreover, it is seen that no provision has been made that the members of the Commission shall be members of the Church, we would fain ask, could the door be more widely opened for the admission of every degree of treacherous dealing?

Fifthly, we beg to speak of the proposal to deprive us of a portion of our Patronage.

For our own purposes we disclaim any idea of insisting on its retention. Though we consider that in many cases it would be but just to regard Patronage as a part of our vested interests, and that it ought to be respected; though we feel that in various instances the intended deprivation would blight prospects which have been reasonably cherished, we are willing to make every personal sacrifice that may be required for the Church's good. But we think it imperative on us to claim that, if it should be determined to proceed with this recommendation, our patronage shall not be transferred to other hands, without more effectual precautions being taken than any which have been announced, that the measure may tend to general advantage. We cannot, indeed, refrain from remarking, that, believing the undue exercise of patronage to be one of the greatest evils from which the Church has suffered, we deem it both unjust towards ourselves, and inefficient as a measure of improvement, that that portion of it which has been hitherto entrusted to Deans and Chapters should alone be placed under restriction; whilst no effort is made

to prevent abuses in regard to the greater and more important shares in the hands of the Bishops, private individuals, and the Crown.

On the reduction of the number of Prebendal Stalls we have reserved ourselves to the last. We are aware that many weighty and grave objections have been raised to the plan of the Commissioners, and we feel the force of them. Especially we see that, in an establishment including many thousand clergy, the retention of only one hundred places of honour affords, humanly speaking, too little encouragement to the devotion of talent and attainment to the service of the ministry. But considering the peculiar circumstances of the present times, we are not inclined to differ from the Commissioners as to the propriety of some diminution in the number of Cathedral appointments. We see that the Legislature is unwilling to supply the necessary means for the support of an efficient parochial clergy; and we are therefore prepared to acquiesce in the opinion, that the Church should make sacrifices within herself for the attainment of so paramount an object.

With these sentiments, we take leave at the same time to suggest, that there are other methods of effecting all that is intended, which would be far more desirable than the abolition of the Stalls, and far more acceptable. Their suspension for a certain number of years is one of them, and a system of annexation is another; or, if abolition is still to be insisted on, we think it worthy of consideration whether, instead of paying into the hands of Commissioners the amount of income which would accrue from the suppressed Stalls, it would not be better that the Chapters should be required to let the leases of some of their great tithes run out, and to endow with them the most necessitous and populous of their vicarages, the preference being given to those places from which the tithes are taken.

We have now brought our remarks on the proposed measures to a conclusion; and though we have not scrupled to express ourselves openly and decidedly, as it appeared to be our duty to do, we trust we have observed that moderation and respect which we feel to be due to your Grace, and which we have professed to bear in mind.

In the same spirit we venture further to call your Grace's attention to certain points on which the Commissioners' Report is silent.

There is, as your Grace will find, no notice taken of the ancient constitution of Cathedral bodies, and no exposition offered of their high duties and utility; there is no attempt made to restore them to their intended efficiency, and no effort adventured to undeceive the public mind as to any supposed inherent defect in their nature.

In reference to some of these points, we think that much might have been advantageously done. In the first place, we cannot but believe that if, as the chief presbyters of the several dioceses, Deans and Chapters had been made in fact what they are in theory, the councils of the Bishops, a great benefit would have been obtained. "Churches Cathedral and the Bishops of them" so united together for the government of the Church, says Hooker, "are as glasses, wherein the face and countenance of apostolical antiquity remaineth even as yet to be seen, notwithstanding the alteration which tract of time and the course of the world hath brought. For defence and maintenance of them, we are most earnestly bound to strive, even as the Jews were for their temple and the high priest of God therein."

We conceive, likewise, that if some of the Cathedral establishments were made available as schools of theology for the instruction of candidates for holy orders, a most acceptable service would be rendered to the country. An establishment without provision for the ministerial education of its Clergy is a singular anomaly.

And a third measure which we consider to be urgently called for, is the rescue of the Cathedral Clergy from the painful situation in which they are placed in regard to the election of Bishops. We desire no power in this respect beyond what is reasonable. As the case now stands, Deans and Chapters have not allowed them that liberty of conscience which is enjoyed by every other subject of the land. Nominally the electors of Bishops, they are in fact only the instruments of others; and whilst the solemn language to which they are required to affix their seal cannot in some cases be assented to without extreme reluctance, the refusal to comply with the prescribed usage would be attended with legal penalties, and great disturbance to the harmony which ought at all times to subsist between the Church and the State.

We respectfully submit that this state of things is oppressive, injurious to the character of the Church, and before God sinful;

and we earnestly implore your Grace to apply your powerful influence to the removal of so great a scandal and blemish from our Zion.

We the more urgently press this point on your Grace's notice, because we cannot doubt that when your Grace's voice shall be heard in a great endeavour to preserve the ministry of our apostolic and primitive Church pure at its fountain head, and vindicating the right of conscience, there is no party in the State, making any pretensions to the respect of the country, which will not cordially applaud your Grace's mind, and join in promoting the sacred cause.

We would, moreover, solemnly represent our anxious fears, that if some measure be not now devised to satisfy the reasonable and pious wishes entertained on this last head, the Church will have to deplore, at no distant period, either the subjection of some of her most faithful presbyters to the sufferings of persecutions; or, what will be worse, their secession from her communion.

To this free expression of our sentiments, adding our devout conviction that the blessing of the Holy Spirit will never be wanting upon a zealous and prudent attempt to restore the integrity of the Church's government and discipline; and ever praying that, for the sake of His Son Jesus Christ our Lord, the Almighty Father will ever have your Grace in His holy keeping, we beg to declare ourselves your Grace's very dutiful and faithful servants in Jesus Christ, and fellow labourers in His Gospel.

*For the Dean and Chapter of Bristol,*
W. G. H. SOMERSET, *Prebendary,*
*Chapter House, Bristol, Nov.* 30, 1836. *Subdean.*

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MEMORIAL FROM THE MINOR CANONS OF BRISTOL.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

WE, the Minor Canons of the Cathedral Church of Bristol, venture to address your Lordships under our present peculiar circumstances.

The document we have taken the liberty of enclosing for your

inspection will in part make known those circumstances; it may, however, be well to enter into a fuller explanation of them.

The stipend allotted to the office of Minor Canon is £40 per annum, without any other emolument whatever; it must therefore be evident that nothing but the anticipation of succeeding to the preferment attached to the Cathedral could have induced us to undertake a duty laborious in itself, and precluding our advancement in our profession in any other way. The expectations we had formed, and which we were led by the chapter to indulge, are at this time about to be extinguished by the presentation of a benefice, vacant by the death of a former Minor Canon, to one who is wholly unconnected with the Cathedral, while four of our body who are unprovided for are passed over. The Minor Canon to whom reference is made in the enclosed copy of our memorial to the Chapter has been for nearly twelve years in the Cathedral; he holds a perpetual curacy at some distance from Bristol of less than £100 annual value, with no house, and a population exceedsng a thousand, the tithes, rectorial and vicarial, being possessed by the Chapter. Small as this benefice is, its value is considerably diminished by the expenses necessarily incurred in coming into Bristol and residing there every fifth week for the performance of his cathedral duty, and in providing a substitute in his parish during his absence; he was induced to relinquish his other engagements in Bristol, and to accept of this small preferment, in reliance on a promise of further and adequate provision. On his applying, however, on the present occasion for the rectory now vacant, it has been made known to him that it is the intention of the Chapter to give it to a friend or relative of one of the Prebendaries.

Under these circumstances we have addressed to them a memorial, of which we have enclosed a copy, deeming it to be our duty to make known to you the course we have pursued; and feeling confident, from your Lordships' recommendation in your Fourth Report, that our case will meet with due consideration, and that your Lordships' protection will be extended to us.

RICHARD G. BEDFORD, M. A., *Minor Canon.*
R. W. LAMBERT, M. A., *Minor Canon.*
WILLIAM MILLNER, M. A., *Minor Canon.*
ROBERT ALLWOOD, B. A., *Minor Canon.*
GEO. N. BARROW, M. A., *Minor Canon.*

(ENCLOSURE.)—COPY OF A MEMORIAL FROM THE MINOR CANONS OF BRISTOL.

*To the Very Reverend the Dean and the Reverend the Prebendaries of the Cathedral Church of Bristol.*

MR. DEAN AND GENTLEMEN,

WE, the Minor Canons of your Cathedral Church, beg most respectfully to call your attention to the position in which we are placed.

With extreme regret and disappointment we have learned your intention of conferring the rectory of Sutton Bonington (now vacant and in your gift) upon a gentleman wholly unconnected with the Cathedral, in preference to the senior Minor Canon, who is without anything like an adequate provision; thus showing that you consider a stranger, who may be a relative or friend of one of your own body, to have stronger claims upon the preferment of the Cathedral, than a Minor Canon of nearly twelve years' standing.

Whilst we presume not to question your power over the livings annexed to the Cathedral, we cannot but think that, as trustees of the endowments bequeathed by the piety and benevolence of our mutual founders, and responsible to the church at large for the just and equitable disposal of them, the object and intention of those founders would have been better answered, and the interests of the establishment more effectually promoted, had you deemed it incumbent on you to bestow that preferment which you might be precluded from holding yourselves, on one who, from length of service in the Cathedral, had established a strong and paramount claim to your consideration.

The case of Mr. Lambert we cannot but regard as one of peculiar hardship, and we are emboldened to remind you that a case precisely similar in all its circumstances has not occurred in the recollection of any of your body.

Elected a Minor Canon in November, 1824, that gentleman has seen those with whom he entered the Cathedral preferred to benefices, and he, as well as ourselves, confidently indulged the expectation—an expectation certainly not discouraged by you—that he would succeed to the first living in your gift. Great, therefore, is the disappointment we experience on the intimation received that the rectory of Sutton Bonington, now vacant by

the death of a former Minor Canon of this Cathedral, is to be presented to a stranger, and not conferred on one whose long services authorized him to expect it as a reward at your hands.

When we bear in mind the very small annual stipend assigned for the discharge of our duties, and consider the laborious nature of those duties, we cannot conceive that you will deem it presumption in us to take this mode of declaring our sentiments on the present occasion, and expressing our hope that you will not persevere in the resolution you have made respecting the preferment now at your disposal.

We beg respectfully to remind you that we entered the Cathedral as Minor Canons with the firm expectation that after a certain course of service and faithful discharge of duty we should be appointed to the benefices in your trust.

This expectation has been always held out to us, and hitherto the preferment of members of our body has encouraged us to indulge it, and that it is not unreasonable on our part, the recommendation of His Majesty's Ecclesiastical Commissioners to this effect, in their Fourth Report, fully convinces us.

Entertaining these opinions, we consider that we should be neglecting our own interests, and exposing ourselves to the charge of indifference on the subject, were we to refrain from expressing them, and making use of every lawful and expedient means to dissuade you from a step which we cannot regard as just and equitable to our body.

RICHARD GORDON BEDFORD, M.A., *Minor Canon.*
R. W. LAMBERT, M.A., *Minor Canon.*
WILLIAM MILLNER, M.A., *Minor Canon.*
ROBERT ALLWOOD, B.A., *Minor Canon.*
GEO. N. BARROW, M.A., *Minor Canon.*

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### MEMORIAL FROM THE DEAN AND CHAPTER OF CARLISLE.

THE Dean and Chapter of the Cathedral Church of Carlisle beg leave, with all respect, to lay before *His Majesty's Commissioners appointed to consider the state of the Established Church with reference to Ecclesiastical Duties and Revenues*, these few remarks upon some points of the Second Report of that Commission submitted to His Majesty, and both Houses of Parliament.

The Dean and Chapter feel it to be their duty to state, that they cannot contemplate with any degree of satisfaction the proposal for reducing the number of Canons in other more richly-endowed Cathedrals to the number of four, fixed by their own statutes; because they are from experience well aware that with that limited number it is very difficult, and often impracticable, to secure the constant attendance of one of the body at daily prayer, more especially when sickness or old age may happen to prevent individuals from fulfilling their own wishes in that respect.

The Dean and Chapter cannot view without the greatest alarm and regret the proposal for depriving them in great measure of the power they now possess of presenting to benefices which have been for so many years in their gift. They are not conscious of any defect in their mode of administering the trust so confided to them, or that any dissatisfaction whatsoever has been felt or expressed on the part of that portion of His Majesty's subjects with whom they are more immediately concerned. On the contrary, they are well aware that the opinion is largely entertained that it is more beneficial to the public at large that the patronage of livings should be to a certain extent divided between the Bishop of the diocese and the Dean and Chapter of its Cathedral church, than that it should be given exclusively to the Bishop.

The Dean and Chapter know of nothing which has been advanced against the patronage of Deans and Chapters which might not with equal pretence of truth and reason be advanced against episcopal patronage; and they fear that the abridgment of the rights of the one in that respect will tend to any thing rather than the security of those of the other. They feel, too, that the tendency of this proposal, if carried into effect, will unavoidably be to degrade them in the eyes of their fellow-subjects, and to impair their usefulness and efficiency; and they therefore humbly but most earnestly beg of His Majesty's Commissioners that nothing may be inserted in any Bill about to be submitted to Parliament which may in any way interfere with the rights of patronage as at present possessed by Deans and Chapters.

Given in our Chapter House, under our common seal, this thirtieth day of January, in the year of our Lord one thousand eight hundred and thirty-seven.

R. HODGSON, D. D., *Dean.*

(C. S)

PETITION FROM CERTAIN PREBENDARIES OF CHESTER.

To the Ecclesiastical Commissioners for England.

*The humble Petition of the undersigned Prebendaries or Canons of the Cathedral Church of Chester, in our Chapter House capitularly assembled,*

Sheweth,

THAT whereas in the Second published Report of His Majesty's Commissioners appointed to consider the state of the Established Church in England and Wales with reference to Ecclesiastical Duties and Revenues, it is stated that at Chester "the income of each of the six Prebendaries does not exceed 125*l.* on an average of the last seven years;" and they accordingly "recommend that the income of the two Prebendal Stalls as they become vacant should go to increase that of the Dean and the other four Canons, which will even then be very small in reference to their station and the duties required of them:" and whereas the like recommendation is repeated in the Fourth Report of the said Commissioners.

We, therefore, being now capitularly assembled at our first annual chapter after the publication of the said Fourth Report, most respectfully solicit your attention to the following facts:—

That the measure thus proposed by the said Commissioners, instead of becoming a benefit to us, as it is avowedly intended to be, would really operate to our detriment; for the period of the residence of each Canon would necessarily be then three months in a year, instead of two months, as at present; that is to say, it would be increased in the proportion of three to two, whereas the income of his Stall would be increased only in the proportion of four to three.

That however desirable a species of preferment our Stalls may be accounted, either by ourselves or by others, as conferring professional rank, or as the presumed rewards of professional merit, we find the revenues belonging to them, even now, quite inadequate to cover the expenditure incurred in the repairs of our prebendal houses, in travelling, and the removing of our families, in our decent maintenance whilst in residence, and in the contributions expected from us to the public charities of the cathedral city; and they are manifestly more inadequate still to the keeping of such hospitality as might otherwise be deemed befitting our station.

That in estimating the annual income of each of the present Prebendaries at 125*l.*, an average of seven years has been taken, a considerable fine being received by the Dean and Chapter every seventh year, which raises the average to this amount; that for the intervening six years, however, the average gross income of each stall does not exceed 64*l.*, a sum clearly insufficient to defray the ordinary expenses of residence for two months; and that under the operation of the proposed change, by which one-third would be added to the term of residence of each Canon, whilst but one-fourth would be to his means of defraying his expenses, the sum assigned to meet the charge of the one month's additional residence would amount to only 21*l.*

That further, in the preceding calculation, no account whatsoever has been taken of our liability to be called upon, from the proceeds of our Stalls, to meet (and probably at no distant period) a very heavy charge for the necessary reparation of the fabric of our Cathedral, for which purpose a separate fund, usually appropriated thereto, is altogether insufficient.

That the respective values of the four best benefices in the gift of the Dean and Chapter, videlicet, Westkirby, Neston, Doddleston and Northendon, stand recorded in the returns sent in to the Commissioners of Ecclesiastical Revenues in the year 1831, on an average of the three previous years, at 703*l.*, 535*l.*, 593*l.* and 406*l.*; that there are no other benefices in the patronage of our body which amount to more than half the average value of these four; and that there is a reduction in the actual values of these benefices at the present time of from 15 to 20 per cent.; that putting, therefore, the most favourable supposition possible, namely, that one of the said four benefices should fall to the share of each of the four Canons, the average value of such preferment would then, on the calculation just stated, scarcely exceed 450*l.* per annum; which amount will be reduced to 350*l.* by the further deduction of about 100*l.* per annum for the stipend of an assistant curate; the employment of such curate being rendered needful, in some instances, by the extent and population of the parishes themselves, and in all instances by the unavoidable absence of the incumbent for that portion of the year during which he must constantly reside within the cathedral precincts, or may be called into residence to attend in his place in the chapter-house.

That it is, however, very improbable that the four Canons should be in possession of these four benefices, one of them

having been commonly held by the Dean; and assuming, then, the most valuable of these benefices, videlicet, Westkirkby, to be by this, or by any other contingency, excluded from the list, the above average of 350*l.* for the net value of the benefices of three of our Canons would be found considerably too high, and the remaining Canon cannot obtain from our body any preferment exceeding from 100*l.* to 250*l.* per annum in net amount.

That we deem it not improper or superfluous to have entered into the foregoing statement, because we have some reason to believe an impression has gone abroad that the value of our chapter preferment is such as to constitute a sufficient counterbalance to the acknowledged poverty of our Stalls; how far such an impression may justly be entertained, we now leave to the consideration of your honourable Board.

To your honourable Board we further humbly submit the special consideration of our case, peculiar as it is acknowledged to be, earnestly hoping and trusting that in any decision to which you may finally come, or in any legislative measure affecting us which you may see fit hereafter to recommend to Parliament, regard, so far as it is lawful or expedient, may be had to the known intentions of our Founder, which were early frustrated by an accidental error, followed up by an iniquitous transaction; to the credit of our position, and to our reasonable remuneration for the discharge of important and by no means unburdensome duties, at a period when the Cathedral establishments throughout the kingdom are professedly about to be placed in a state of practical efficiency, and perhaps to be brought to something approaching to equalization, as well of the revenues as of the numbers of their members: and, above all, to the high interests of that Church of which we are nominally dignified ministers, but which is liable to suffer contempt, rather than likely to acquire honour or influence, so far as such honour or influence in anywise depends upon the means provided for enabling us to maintain, as elsewhere so especially within this city of Chester, a style of living decently appropriate to our station.

And your Petitioners, as in duty bound, will ever pray,

UNWIN CLARKE, M. A. G. B. BLOMFIELD, M.A.
F. WRANGHAM, M. A. WILLIAM BARLOW, M.A.
WILLIAM AINGER, D.D.

*25 Nov.* 1836.

MEMORIAL FROM THE DEAN AND CHAPTER OF DURHAM.

*To the Honourable the Board of Ecclesiastical Commissioners for England,*

Chapter Office, Durham, March 8, 1837.

Sheweth,

THAT your memorialists feel it to be incumbent upon them to state their decided objection to all those recommendations which contemplate the suppression of any Cathedral dignities and appointments, and, by so doing, threaten to impair the efficiency and stability of the venerable institutions, which, as your memorialists were led to believe, it was the purpose of your honourable Board to strengthen and secure.

They wish to record their own settled conviction, that the maintenance of the Cathedrals in their integrity is an object of the utmost moment to the Church establishment, and to the interests of true religion; and being well persuaded that the proposed changes must go far to destroy the influence and usefulness of Cathedral establishments, and to render them unfit to accomplish the objects for which they are to be preserved, they respectfully submit to your honourable Board that no sufficient reason has been advanced which can call for a diminution of this important branch of our ecclesiastical system.

The importance of improving the smaller livings, and of providing for the spiritual wants of a growing population, is fully recognized by your memorialists, who have not been inattentive to these great objects in their own practice; but they believe the deficiencies in our Parochial system may be more effectively and conveniently supplied without resorting to measures confessedly incompetent to their purpose, which involve the confiscation of Cathedral property, and disturb the ancient and wholesome arrangements of the Church.

Your memorialists therefore desire, that the schemes of your honourable Board which affect the integrity of Chapters may be reconsidered, with a view to the augmentation of livings by means which will leave the cathedrals entire and unimpaired.

Given under our chapter seal, this seventh day of March, in the year of our Lord one thousand eight hundred and thirty-seven. (C. S.)

The Dean, in consenting to the memorial, in order to enable his

Chapter to express their opinion, desires to keep himself entirely unfettered as to the course he may feel it right to pursue when called upon to vote on the question in his legislative capacity.

(From W. C. Chaytor, Esq., the Dean and Chapter Registrar, who is at present from home,)

WM. PEELE.

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LETTER FROM THE REV. DR. SMITH, A PREBENDARY OF DURHAM, TO THE COMMISSIONERS, 15TH JULY, 1836.

DR. SMITH, Prebendary of Durham, begs leave to make the following representation and request to the Commissioners, on behalf of the Dean and Chapter of Durham; not indeed pretending to have express authority to do so, but knowing the sentiments of the Dean and Chapter, upon the points to which he takes the liberty of entreating the Commissioners to turn their attention.

The Chapter now consists of a Dean and twelve Prebendaries; one of the Stalls was appropriated to the Archdeaconry of Durham by Act of Parliament, in the year 1832. The late Bishop declared his intention of settling three Stalls upon officers of the newly-established University; namely, upon the Warden, the Professor of divinity, and the Professor of Greek and classical literature; but some difficulty having occurred respecting the Act of Parliament which was necessary to carry the Bishop's intentions into effect, the completion of his design was suspended, and will be entirely defeated in consequence of his death, unless the Commissioners shall be pleased to recommend the revival of it, and the continuance of a sufficient number of Stalls to complete the endowment of the officers of the university, besides those that may be deemed necessary for maintaining the performance of the service of the Cathedral with decency and regularity. The Commissioners encourage the hope of such a recommendation, as they intimate in their Report, "That such arrangements may be made with respect to the Deanery and Canonries in the Chapter of Durham and their revenues, as shall, upon due inquiry and consideration, be determined on, with a view to maintaining the university of Durham in a state of respectability and efficiency, due regard being had to the just claims of any existing officer of the university." And as it cannot be expected that the usual

duties of Canons residentiary can be properly performed if the Chapter consist only of persons who must necessarily be much engaged in academical employment, it is hoped that it will not be considered unreasonable to ask that, besides the Archdeacon and the three officers of the university, four other Canons may be continued in the Chapter of Durham. And it is humbly suggested, that two of the Canonries so to be retained, may be charged with the cure of the parishes of St. Oswald and Crossgate, in the city of Durham, both being benefices very moderately endowed, and each containing a large population. There are other benefices in the patronage of the Dean and Chapter, and at no great distance from the city, the cure of which might be advantageously annexed to the other Stalls.

The livings in the gift of the Dean and Chapter have hitherto been usually given to the Minor Canons, who are allowed by the statutes of the church to hold benefices within a certain distance (about twenty miles) from the Cathedral, and to the schoolmaster. Others have been sometimes taken by members of the Chapter, and the rest have been bestowed upon their friends and connexions, but there is no fixed rule for this distribution of the patronage.

It is now proposed that the members of the Chapter, and the Minor Canons and schoolmaster, shall retain their respective personal privileges and claims, and that the residue of the livings shall be disposed of to the members of the university, either according to seniority, as is the usual practice in the colleges in the old university, or according to some other equitable rule to be fixed with the approbation of the Commissioners.

The Report recommends "that measures be taken by the Commissioners for the disposal of such residence houses in the precincts of the respective Cathedral and Collegiate Churches as may no longer be required." The precincts of the Cathedral resemble the colleges in the universities; and have gates, which are closed at night, and may be closed at other times when occasion may require, contributing very materially to the peace and good order and security of the inhabitants. But if any of the houses be alienated, the precincts must necessarily be thrown open, and the salutary control now exercised must be abandoned, as the new inhabitants will of course be independent of the authority now existing.

At Durham the deanery and prebendal houses are contained

in a court, circumstanced as has been described, and it is apprehended that the alienation of any of those dwellings would be productive of great inconvenience to the members of the chapter, and might tend to the introduction of very objectionable inhabitants.

It is proposed, therefore, either that the houses shall continue to be the absolute property of the Dean and Chapter, or that they shall hold them in trust for the university. In the first case, they may be let under such conditions as shall obviate all irregularities in the inhabitants; in the other case, habitations may be provided for those officers of the university who are not to be members of the Chapter.

All which is humbly submitted to the favourable consideration of the Commissioners.

SAM. SMITH.

*Note.*—There are other communications from members of the Cathedral Church of Durham; but they relate to the university of Durham, and do not apply to the Chapter question.

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MEMORIAL FROM THE DEAN AND CHAPTER OF ELY.

*To the Honourable the Board of Commissioners, appointed by His Majesty to consider the state of the Established Church with reference to Ecclesiastical Duties and Revenues.*

The humble Memorial of the Dean and Chapter of the Cathedral Church of Ely,

Sheweth,

That your memorialists, having carefully perused the Second Report of your honourable Board, beg most respectfully to submit to your consideration the subjoined remarks upon certain of the recommendations therein contained.

Your memorialists are especially desirous of inviting your attention to the following points, which appear to them to affect most materially the future efficiency and well-being of their capitular body.

1st. The proposed reduction of the chapter of Ely to the number of four.

2d. The proposed transfer, in some cases, of the right of patronage now vested in the Dean and Chapter.

3d. The proposed appropriation of the proceeds of the separate estates with which the Dean and the individual members of the Chapter are endowed, so far as relates to the college of Ely and its immediate precincts.

4th. The proposed term of residence of the Dean.

1st. In reference to the first of these points your memorialists humbly suggest, that assuming the proposed number of four Canons to be adequate to the duties of the Cathedral, and the other important purposes contemplated in the Report, there are peculiar circumstances which render it highly desirable to retain a larger number of Canons in the Cathedral Church of Ely. Your memorialists have here particularly in view the proximity of the university of Cambridge, the intimate connexion of the head of the church of Ely with that university, and the fact that in the university several officers of the greatest consequence, as regards the maintenance and the advancement of sound learning and religion, are at present either inadequately or inconveniently endowed.

Convinced of the importance of these considerations, your memorialists cannot but express an earnest hope that the number of Canons in the Cathedral Church of Ely may not be reduced to less than six.

2d. As relates to the second point, your memorialists, with every disposition to comply with such regulations as may be deemed expedient for insuring the due exercise of the patronage vested in their body, would view with the deepest regret the adoption of that recommendation which proposes in some cases absolutely to deprive the Dean and Chapter of the right of patronage hitherto enjoyed by them.

3d. Upon the third point, your memorialists will not further trouble your honourable Board than by referring to the annexed * plan, from an inspection of which it will at once appear that any arrangement depriving their body of the control now possessed by them over the college of Ely and its precincts must affect most seriously the convenience and comfort of the deanery and of all the prebendal houses.

4th. As respects the fourth and last point, your memorialists beg leave to observe that, in their humble judgment, the period of nine months, the proposed term of the Dean's residence in

* Plan of the deanery, prebendal houses, gardens, &c.

every year, is longer than will be necessary for the well-governing of the Cathedral Church.

Actuated by a sincere desire to discharge their duty towards their own body, and to promote the best interests of religion, your memorialists have ventured to address the foregoing observations to your honourable Board; and it only remains for them to pray that this, their memorial, may receive at your hands an attentive and a favourable consideration.

Given under our common seal this twenty-third day of June, in the year of our Lord one thousand eight hundred and thirty-six.

(L. S.)

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MEMORIAL (2d) FROM THE DEAN AND CHAPTER OF ELY.

*To the Honourable the Board of Ecclesiastical Commissioners for England.*

The humble Memorial of the Dean and Chapter of Ely,

Sheweth,

That in the month of June last your memorialists presented to your honourable Board a brief memorial, containing remarks on certain parts of your Second Report, and praying for a particular consideration of the case of the Cathedral Church of Ely.

Your memorialists, having now before them the Fourth as well as the Second Report, and having had full time to consider, in all its bearings, the proposed plan for the remodelling of the Cathedral establishments, beg most respectfully to present this their second memorial, and to enter somewhat more fully into the important questions considered in those Reports.

More than eighteen months have now elapsed since your memorialists observed the following announcement at the close of the First Report of your honourable Board:—"We are proceeding with all diligence in our inquiry respecting the other important subjects to which Your Majesty has been pleased to direct our attention; and shall forthwith take into our consideration the present state of the several Cathedral and Collegiate Churches in England and Wales, with the view of submitting to your Majesty some measures by which those foundations may be made more conducive than they now are to the efficiency of the Established Church."

From this and other passages of the First Report, your memorialists were led to expect a distinct and full consideration of the several Cathedral and Collegiate Churches, and the peculiar circumstances connected with each of them.

But your memorialists deeply regret to find, by the subsequent Reports, that this subject has, in the deliberations of your honourable Board, been entirely blended with another, highly important in itself, but forming a distinct branch of inquiry in His Majesty's Commission, viz. " the best mode of providing for the cure of souls, with special reference to the residence of the Clergy on their respective benefices."

From the Second Report your memorialists perceive that the attention of your honourable Board was directed, first, to the condition of the Parochial benefices (p. 5); and, secondly, to the state of the Cathedral and Collegiate Churches (p. 8). And your memorialists beg most respectfully to submit, that the principles and impressions (as stated in the Report) with which the Commissioners entered upon the inquiry relating to the Cathedral establishments, lead unavoidably to the conviction, that your honourable Board has looked to those ancient foundations, not so much with a view to the suggestion of measures by which they may be rendered more conducive than they now are to the efficiency of the Established Church, as with the object of ascertaining what surplus fund may be obtained from their revenues, and made available to the general purpose of increasing the provision for the cure of souls.

In the Appendix to that Report, your memorialists observe that the tables (2) and (3) exhibit the deficiency of Parochial provision; while by the tables which follow (4—9) a surplus fund is estimated from the property of the Cathedral and Collegiate Churches, amounting to a sum not much less than one-half of their net annual revenues. And this surplus, to be obtained by a reduction of the existing Chapters, it is proposed to alienate for the purpose of supplying the deficiency of Parochial endowments.

Your memorialists feel compelled to observe, that this mode of considering the two subjects differs essentially from the course which they were led to expect, as well by the terms of His Majesty's Commission, and the announcement above quoted from the First Report, as by the proposition therein made with

respect to the vacant stall at Westminster, and the mention of deferred nomination to the vacant Stalls at Canterbury and York.

Your memorialists most readily admit and lament the great deficiency of parochial provision which is felt in the Established Church. In proof of this their feeling, they beg to state that, soon after the passing of the Act for the augmentation of benefices by ecclesiastical corporations (1 and 2 W. 4. c. 45), they made prospective arrangements for augmenting some of the smaller livings with which the Dean and Chapter of Ely are specially connected. They beg, moreover, to state, that they would most cheerfully bear a fair and equitable share and burden of any general measure calculated to raise the incomes of the poorer benefices throughout the kingdom; but they deem it unjust that large sacrifices should be required from the Cathedral Establishments in particular, in order to meet a general deficiency, and that upon their revenues exclusively should be laid the burden of providing for the spiritual wants of a population whose increase is mainly attributable to the growth of commerce and manufactures, to the increasing wealth and prosperity of the country at large.

Your memorialists observe further, that besides the proposed reduction of the Chapters, and alienation of their revenues, it is recommended that in certain cases the right of patronage now vested in the Deans and Chapters, should pass to the respective Bishops, for the purpose of "adding to the means which they already possess, of placing laborious and deserving Clergymen in situations of usefulness and independence." Your memorialists, admitting fully the importance of the object contemplated by this recommendation, are yet at a loss to discover any principle which justifies the depriving the capitular bodies of their lawful right for the attainment of this object, while the rights of all other patrons, public and private, remain inviolate.

The attention of His Majesty's Commissioners is here earnestly requested to the very important consideration, that the recommendations above mentioned cannot be adopted without a great and dangerous invasion of long-established rights and privileges. Your memorialists beg to refer your honourable Board to the opening of the Fourth Report, where this consideration is touched upon, and respectfully to remind the Commissioners, that the propositions which that Report describes as affecting "a

variety of interests, rights and customs," amount to nothing less than the abrogation of ancient charters of incorporation and endowment, and the violation of the statutes by which the Cathedral Churches have for centuries been governed.

Your memorialists beg leave respectfully to state to your honourable Board, that the Dean and Chapter of Ely are a body corporate, constituted and endowed by King Henry VIII. From the charter of incorporation granted by that King, the following passages are extracted.

"Ad gloriam et honorem sanctæ et individuæ Trinitatis quandam ecclesiam cathedralem de uno decano presbitero et octo presbiteris prebendariis, ibidem Omnipotenti Deo omnino et in perpetuum servituram, creari, erigi, fundari et stabiliri decrevimus; et eandem ecclesiam cathedralem de uno decano presbitero et octo prebendariis presbiteris cum aliis ministris ad divinum cultum necessariis, tenore præsentium realiter et ad plenum creamus, erigimus, fundamus, stabilimus, et stabiliri ac in perpetuum inviolabiliter observari jubemus per præsentes: . . . . . Ipsosque decanum et prebendarios unum corpus corporatum in re et nomine facimus, creamus et stabilimus, ac eos pro uno corpore facimus, declaramus, ordinamus et acceptamus, habeantque successionem perpetuam."

The statutes by which the church of Ely is governed, were granted originally by King Henry VIII., and revised and confirmed by Queen Elizabeth and King Charles II.

The following are extracts from them:—

Chap. 1. "Statuimus et ordinamus ut sint perpetuo in dictâ ecclesiâ unus decanus, octo canonici, quinque minores canonici."

Chap. 18. "Alienationem vel impignerationem alicujus manerii, terræ, reditus, tenementorum, aut alicujus rei immobilis omnino prohibemus, pinguescere enim optamus ecclesiam nostram, non macrescere."

In chap. 35, which appoints the Lord Bishop of Ely Visitor of the Church, his lordship's duty as Visitor is thus set forth:—

"Pro Christianâ fide et ardenti pietatis zelo, vigilet ac gnaviter curet ut hæc statuta et ordinationes ecclesiæ nostræ a nobis editæ inviolabiliter observentur, possessiones et bona tam spiritualia quam temporalia prospero statu floreant, jura, libertates, compositiones, jurisdictiones ecclesiasticæ, et privilegia conserventur et defendantur."

This statute, and all others which concern him, the Lord

Bishop elect or his proxy, before his admission to the Cathedral Church, makes oath that he will faithfully observe.

In chapters 3 and 9 an oath is prescribed to be taken by the Dean and Canons on their admission, to the following effect:—

"Juro quod pro virili meâ terras, tenementa, reditus, possessiones, juraque et libertates, atque privilegia, cæterasque res universas hujus ecclesiæ servabo et servari procurabo."

Seeing, then, that by the will and ordinance of their founder, the rights, liberties, privileges and revenues of the church of Ely, the integrity of the capitular body, and the permanence of the establishment, are guaranteed by the strongest securities and most enduring sanctions, your memorialists, bound as they are by the solemn personal oath, which, as members of the body, they have all taken on their admission, conceive that they would be guilty of a dereliction of duty, did they not respectfully, but firmly, express their deliberate sense of the injustice of the measure now proposed by your honourable Board.

The Dean and Chapter of Ely therefore adjure His Majesty's Commissioners to re-consider the scheme detailed in their Second and Fourth Reports, for the remodelling of the Cathedral Churches —the principles on which it is founded—the consequences to which it leads; and to pause before they finally recommend to His Majesty and the Legislature a measure so subversive of ancient rights—a measure which could scarcely fail to operate as the introduction to still further and more violent innovations—to be, in fact, the first step in a course of changes, which, beginning with the rights and revenues of the Cathedrals, might ere long proceed to the invasion of all Collegiate and Corporate institutions, and eventually shake the foundations of right and property throughout the realm.

Having thus stated their objections to the general character of the proposed measure, your memorialists would now advert more particularly to that proposition which recommends the ultimate reduction of the existing Cathedral Chapters to the number of Four Canons; that number being, in the judgment of the Commissioners, sufficient to "secure and continue the most important objects" of those institutions. On examining the reasons alleged in the Reports, which have led your honourable Board to this conclusion, your memorialists cannot but observe, that some very important considerations, relating to Cathedral Institutions in general, and [redacted] church of Ely in particular, have been practically over-

looked. And here your memorialists must deeply lament that the same plan of separate consideration, which has been adopted in the case of one English Cathedral, (and which the Commissioners judge necessary for the purpose of ascertaining what reductions can be effected in the expenditure of the corporate revenues), (Rep. 2. p. 14), was not pursued universally, for the important purpose of ascertaining how each Cathedral establishment, in all its circumstances and local relations, might be made most conducive to the efficiency of the Established Church.

Your memorialists beg also most respectfully to prefer to your honourable Board what seems to them a just and reasonable complaint: That whereas, in the new arrangement of the Dioceses, the Commissioners (Rep. 1.) "have used their best endeavours to learn the opinions of the several Bishops respecting the proposed arrangements, as far as they affect their respective dioceses, and have availed themselves of many suggestions which their local knowledge enabled them to supply," in the inquiry relating to Cathedral Establishments, no communication (so far as your memorialists are aware) was made to any Bishop, Dean or Chapter, respecting the nature or the provisions of the contemplated measure, nor any endeavours used to render the local knowledge of those connected with the several Cathedrals available to the purposes of His Majesty's Commission. Your memorialists feel themselves the more strongly warranted in urging this complaint, inasmuch as not a single individual whose especial duty it was to advocate the cause of the Cathedral Establishments has had a seat at your honourable Board.

With respect to the Church of Ely, your memorialists avow their decided conviction, that the number of Four Canons is not sufficient to enable the Chapter fully to carry into effect the purposes of their institution.

To speak first of the Divine Services of the Church.

It is enjoined by the statutes, that one of the Canons shall be present either at the morning or evening service of the Choir; and the practice has been, for the Canons in residence to attend both these services. Independently of all higher considerations, your memorialists are convinced that this regular attendance of one or more of the superior members of the Church is highly requisite to the maintenance of order and solemnity in the performance of the daily services. But the proposed number of the Chapter, supposing each Canon to reside three months, is barely

sufficient to fill up the year, allowing nothing whatever for the casualties of sickness, infirmity or unavoidable absence. With a Chapter of Four Canons, the vacancy of one Stall might leave the Church without the presence of a single Canon during a very long period.

Before quitting this topic, your memorialists beg leave to state their deliberate opinion, that it would be highly inexpedient to reduce the present statutable number of Five Minor Canons, of whom one is almost entirely occupied by the duties of the grammar school attached to the Cathedral.

The statute "de Concionibus," &c., begins in the following manner:—

"Quia lucerna pedibus nostris est verbum Dei, statuimus et volumus ut decanus et canonici nostri, imo per misericordiam Dei obscuramus, ut in verbo Dei opportune et importune seminando sint seduli, cum alias, tum præcipue in ecclesiâ nostrâ cathedrali."

In compliance with this strong injunction, your memorialists are in the constant habit of preaching to a very large congregation assembled in the body of the Cathedral Church. In cases of sickness and infirmity, it has been the custom for one member of the Chapter to take another's duty; so that there are very few Sundays in the year when the pulpit is not occupied by the Lord Bishop of the Diocese, the Dean, or some member of the Chapter.

Your memorialists are convinced that it would not be possible to maintain this part of the service upon its present footing if the number of Canons were reduced to Four. The infirmities of age, and the accidents of life affecting any member of the body, could not then be compensated by the services of other members, and the duty of preaching must devolve, much more frequently than at present, upon assistant ministers. Your memorialists humbly submit that such a state of things would not be, as regards the Chapter, "a state of efficiency or respectability," far less of dignity.

Your memorialists observe by the Ecclesiastical Revenues Report, that in the Churches of York and Chichester the duty of preaching does not fall entirely on the Canons residentiary, but is shared by them with the numerous Prebendaries, not members of the Chapter, each of whom has one, two or more sermons assigned to him in the course of the year. Your memorialists,

therefore, must protest against any inference drawn from the present state of the Chapters of York and Chichester, as to the sufficiency of Four Canons for the due performance of the services of the Church of Ely; and they maintain, that should the proposed reduction ever take place, it would most seriously impair the dignity, solemnity and efficiency of those religious offices which were ordained by their Founder to be performed for ever in the Cathedral Church of Ely, to the glory of Almighty God, and the welfare of his people.

Your memorialists will content themselves with briefly noticing some other purposes contemplated in the institution of Cathedral Chapters, for the fulfilment of which their efficiency and usefulness must be much diminished by the proposed reduction of the number of Canons.

Such are, the election of Bishops, assistance at their ordinations (at which solemn ceremony it is required by the 31st of the constitutions and canons ecclesiastical, that not only the Archdeacon, but the Dean and two Prebendaries, at the least, shall be present), the furnishing to the respective Diocesans a council of advice, an honourable support, and attendance on public occasions,—to the parochial Clergy a connecting link between them and their Diocesan, and a protection against the possible undue exercise of episcopal authority. It is superfluous to dwell upon the benefits which accrue to religion from the opportunities which Cathedral patronage affords to the Bishop of rewarding meritorious Clergymen within this Diocese; but this consideration now acquires additional weight in the case of Ely, from the proposed enlargement of the Diocese by two entire counties.

Your memorialists would add to the foregoing enumeration the maintaining an influence over the Cathedral city and its neighbourhood, by the example of a body of men dedicated to the service of God, the patronage of schools and charities, the exercise of hospitality, the management of the corporate property, and the fulfilment of those trusts with which the church revenues are charged for the special benefit of the city and neighbourhood.

All these purposes are contemplated in the charter and statutes of the Church of Ely; and your memorialists declare most unequivocally that it would not be in the power of their Chapter, if diminished by one-half of their present number, to execute these

several purposes with efficiency and respectability, still less with that dignity and authority which become their ancient foundation, and for which ample provision was made by the endowments of their Founder.

But there is one purpose of Cathedral institutions to which your memorialists are most especially anxious to call the attention of the Commissioners, and which, next to the perpetual worship of Almighty God, is perhaps of all others the most important; viz. the maintenance of a learned Clergy, by whose labours in the higher departments of theological study the true Christian faith may be continually defended against all attacks, and error excluded most effectually from the bosom of the Church. Your memorialists need not remind your honourable Board, that for studies like these the parochial Clergy have in general little leisure, and yet fewer facilities; nor can His Majesty's Commissioners be unaware that a very large proportion of those works of religious learning, which are the glory of the English Church, mainly owe their origin and completion to the leisure and opportunities afforded by Cathedral and Collegiate institutions.

Your memorialists would refer particularly to one work, the inestimable benefit of which is felt, not only to the farthest extremity of these kingdoms, but wherever the English tongue is spoken,—the authorized translation of the Holy Scriptures. Your memorialists will be excused for mentioning, with feelings of honest pride, that of the number of those to whom the execution of this great task was committed, there are three whose names stand recorded among the former Canons of the Church of Ely.

Your memorialists deeply regret to find that so little importance appears to have been attached by your honourable Board to considerations of this nature; for even after the contemplated reduction of the Chapters, it is further recommended by your honourable Board that to one at least of the remaining Four Canonries should be united the duties of an Archdeaconry, and to others the parochial charge of populous districts; an arrangement which would reduce almost to nothing the provision hitherto supplied by the Cathedrals for the maintenance of sacred learning.

Your memorialists cannot but view these recommendations of your honourable Board with the greatest alarm, being con-

vinced that a continual supply of men able to defend the faith against all assailants, and versed in the higher departments of theological learning, is essential to the maintenance of true religion; and that even the labours of the parochial ministry would be diminished in value and effect, if deprived of the countenance and support, animation and guidance, which they have long derived from the studies fostered by the religious retirement of the Cathedral Churches.

Your memorialists beg leave to refer to the well-known admission of one of the most eminent Scottish divines, that the want of endowed institutions for the supply of a learned Clergy is severely felt in the Scottish Church, and would be still more so if the defect were not in part compensated by the advantages derived from the vicinity of the Church of England. Experience has fully shown that no one class of Clergy, however zealous in the discharge of their duty, can supply all the wants of a Christian church.

The fears of your memorialists on this subject are much augmented by the circumstances of the times, in which the increase of population and of the Clergy, together with the more general diffusion of knowledge, and, above all, the endeavours of Romanists and Dissenters to found institutions similar (in some respects) to the Cathedral Establishments, appear most urgently to demand, that the institutions which the Church of England possesses for the supply of sound religious learning should be cherished and maintained, if possible, in increased vigour and efficiency. Without this your memorialists are firmly convinced that the Church of England, whose office it is to minister to the spiritual instruction of a highly-educated and intelligent people, will lose, at no distant period, much of that respect and veneration which she at present happily enjoys.

Moved by these considerations, your memorialists entreat your honourable Board not to lose sight of those important purposes for which the Cathedrals of England were designed, and which, even to the present time, they have in great measure fulfilled; but to turn your attention to those means by which the accomplishment of the ends above enumerated may be more securely and constantly attained, while, at the same time, the Cathedral foundations are made more conducive to the practical efficiency of the Established Church.

With respect to the Cathedral Church of Ely, your memo-

rialists are persuaded the means are at hand by which the object of His Majesty's Commission may be effected, without the abrogation of any charter or the violation of any right, privilege or liberty; and in perfect consistency with the full execution of all the original important purposes of the foundation.

Your memorialists would first advert to the state of the two parishes into which the city of Ely is divided; they are now under the spiritual charge of two of the Minor Canons as perpetual curates, with insufficient incomes, which have been augmented by the Dean and Chapter and by Queen Anne's Bounty. Your memorialists humbly suggest that the annexation of the charge of these two parishes to two of the Canonries, would do much to increase the efficiency of the Church in this place, and to strengthen the connexion between the Cathedral and the City. By this arrangement the incomes of the Prebendal vicars (as compared with the population of the parishes) would indeed be somewhat larger than is assigned by the proposed scale of the Commissioners (one parish containing near 5,000, the other 2,000 inhabitants); but it is presumed that this scale is the lowest which the Commissioners judge to be consistent with the respectability of the parochial Clergy; and your memorialists are convinced that the difference would not be greater than is warranted by the situation which the ministers of these two parishes occupy in the Cathedral city of the Diocese of Ely. In making this suggestion, your memorialists believe that they are acting in entire accordance with the views of their Diocesan and Visitor.

Your memorialists would readily acquiesce in the recommendation, that one entire Canonry be united with the Archdeaconry of Ely.

Supposing these important practical duties to be annexed to three of the eight Canonries, your memorialists would respectfully suggest that the remaining five cannot be considered too large a provision for the maintenance and encouragement of sacred learning in this Diocese. And here your memorialists would recur to a subject briefly noticed in their former memorial, respectfully observing that two or three of these remaining Canonries might (without injury to the rights of any patron) be most advantageously annexed to certain important offices connected with the advancement of sacred learning in the University of Cambridge, which are at present either inadequately or

inconveniently endowed. This annexation would tend to give additional consideration to the Chapter of Ely; and the proximity of the University would enable the possessors of these Canonries, without neglect of their academical duties, to act on all occasions as efficient members of the Chapter.

These suggestions your memorialists beg most respectfully to offer to the consideration of your honourable Board. They have felt it to be their duty freely to lay before the Commissioners their opinions of the plan proposed in the Reports, together with such suggestions derived from a local knowledge of their own establishment, as seem, in their judgment, more adapted to lead to a satisfactory completion of this branch of the Commissioners' inquiry, so far as regards the Cathedral Church of Ely.

In conclusion, your memorialists beg to assure your honourable Board, that being members of an ancient and venerable institution, dedicated to the service of God, they have learned to regard the permanence of their establishment in efficiency and dignity with feelings of far deeper interest than their own personal vested rights; and they now earnestly bespeak the attention of your honourable Board to this their memorial, being convinced that the hints which they have here ventured to throw out, are in strict accordance with the terms and spirit of His Majesty's Commission, and well adapted to promote the end for which the Commission was issued; while, at the same time, they are perfectly consistent with the fulfilment of all those purposes for which the Cathedral Church of Ely was constituted and endowed, and involve no violation or infringement of those rights and privileges which the Dean and Chapter of Ely now legally enjoy, and which they have solemnly sworn to defend to the utmost of their power.

Given under our common seal this twentieth day of December, in the year of our Lord one thousand eight hundred and thirty-six. (c. s.)

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### MEMORIAL FROM THE DEAN AND CHAPTER OF NORWICH.

*To His Majesty's Commissioners appointed to consider the State of the Established Church in England and Wales with reference to Ecclesiastical Duties and Revenues.*

THE Dean and Chapter of Norwich, with every feeling of duty and respect for His Majesty's Church Commissioners, beg leave

briefly to state the reasons of their unanimous disapproval of those recommendations of the Commissioners which relate to the alienation of the revenues of Cathedrals, the reduction of the present number of Prebendaries, and the transfer of the patronage of Deans and Chapters to the Bishops.

First, with reference to the right of Deans and Chapters to dispose of their own revenues under the regulations contained in their statutes, the Dean and Chapter would observe, that the endowments of Cathedrals having been given for certain specific purposes, namely, the decorous celebration of divine service, the respectable maintenance of the various members, and the continual reparation of the fabrics, they cannot lawfully be diverted into other, even ecclesiastical channels, until those specified purposes shall have been effected.

The Dean and Chapter are therefore of opinion, that before the Commissioners can with propriety apply any part of the incomes of Cathedrals "to the augmentation of small livings, or the increase of the number of parochial Clergymen," they ought, first, to take effectual measures for insuring the continual preservation of those venerable structures by appropriating from the profits of suppressed stalls a separate and permanent fund for that express object; and, secondly, to make some adequate provision for the retirement of superannuated lay clerks, and thus to supply a want which is more or less felt by every Choir in the kingdom. Should any surplus remain after these and similar objects shall have been effected, the Dean and Chapter would rejoice to see it employed in the augmentation of populous benefices in their own patronage; but they most earnestly deprecate the transfer of the revenues of Cathedrals to any but their own daughter Churches, as subversive of the whole principle of ecclesiastical endowment, and a manifest violation of the known intentions of the Founders.

With respect to the second particular, the Dean and Chapter earnestly hope that the Commissioners, instead of renewing their recommendation to diminish the number of Prebendaries in Cathedrals, will, in their wisdom, devise some principle of annexation by which the great object of "rendering Cathedrals conducive to the efficiency of the Established Church" may be more satisfactorily effected than it would be by diminishing the means of rewarding meritorious exertion amongst an order of men to whose zeal and fidelity the highest interests of mankind are entrusted.

Third, with regard to the total or partial alienation of Cathedral Patronage, more mature deliberation has only confirmed the Dean and Chapter in their already expressed disapproval of that recommendation. It would deprive parties of existing rights, secured to them by law during life or good behaviour, and it would condemn without trial and punish without conviction numerous corporate bodies upon a vague accusation of having abused a sacred public trust; and hence they consider it unjust. It tends also, without any adequate motive, to introduce an injurious disunion amongst the various orders of ecclesiastical patrons, and to encourage an inquiry into the past disposition of their preferment, from which, possibly, the public may deduce conclusions very different from those to which the Commissioners have arrived. In short, in whatever light the question be viewed, they come to the conclusion, that the carrying into effect this part of the recommendations of the Church Commissioners would be an act of direct spoliation, not only unjust, but ill-timed and inexpedient,—a dangerous example to rash and ill-principled men, who may not scruple in after times to appeal to it as a justification of still greater inroads on the rights of ecclesiastical property, and perhaps also of a selfish appropriation, under the sanction of the law, of the corporate funds of our ancient institutions.

The Dean and Chapter, however, refrain from entering further into this subject, as they hope that the Commissioners, after maturer consideration of the small importance of the advantages contemplated, and the magnitude of the evils threatened by the proposed transfer of preferments, have already determined not to persevere in their recommendation.

Dated this thirteenth day of December, one thousand eight hundred and thirty-six.

(C. S.)

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LETTER FROM THE DEAN OF NORWICH TO THE SECRETARY.

Sir, Deanery, Norwich, 23d December 1836.

The Dean and Chapter of Norwich request you to take the earliest opportunity of expressing to His Majesty's Church Commissioners their great surprise and regret on learning that the memorial which they recently addressed to the Commissioners

has, without their knowledge or consent, been published in a Kentish newspaper.

The Dean and Chapter earnestly desire that the Commissioners should believe that this proceeding was altogether unauthorized by them. They never for a moment entertained an idea of appealing to the public. Their memorial was *solely* intended for that body to whose wisdom and integrity His Majesty has entrusted their interests, and on whose justice they entirely rely.

The Dean and Chapter cannot inform you by what means this memorial has obtained publicity. It was their wish that it should be seen only by those parties whom it especially concerned, and they are not conscious of having neglected any precaution supposed necessary to ensure that object. Only two copies of it (both in MS.) were made, one of which was forwarded to the Commissioners, and the other was sent, as a mark of courtesy, to the Dean and Chapter of Canterbury, in return for a similar private communication which had been made by that body.

I have the honour &c.

*Geo. Pellew*, Dean.

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MEMORANDUM FROM THE DEAN OF NORWICH TO THE COMMISSIONERS.

Deanery, Norwich, 16th February 1835.

As Cathedrals are regarded in law as the *parish churches of their respective dioceses*[1], it seems highly important that they should be made wholesome patterns and ensamples to the inferior churches, and, as far as possible, available to the great end of Christian improvement. In viewing the subject in this light, I shall consider, first, the Number of which the establishment should consist; 2d, their Duties; 3d, their Revenues.

1st. Before we consider the first point, it is necessary to ascertain the principle on which the Commissioners intend to proceed. If they regard Cathedral dignities as prizes in the Church, intended to excite energies and reward the services of a crowded and meritorious profession, the present number of such Dignities can scarcely be considered too numerous for this purpose, nor would the largest possible reduction of them enable

[1] Burn's Ecclesiastical Law, vol. i. p. 283.

the Commissioners to make any perceptible addition to the receipts of the parochial Clergy. This Diocese, for instance, contains about 1,250 clergymen, and but seven Cathedral Dignities, so that the chances are nearly two hundred to one against any individual attaining this distinction; and if four of these Stalls were to be suppressed, and their revenues (about 2,000*l.*) divided amongst the parochial Clergy, this, after all, would add less than 2*l.* to the annual incomes of each, a sum too paltry to be acceptable. But should the principle be adopted of reducing Cathedral establishments to the lowest amount at which the duties can be effectually carried on, it cannot, I think, be denied that the frequent changes of residence interrupt the regularity of the system, and detract from its efficiency; and that the services of one responsible head are more essential to the good government of a Cathedral than those of many persons (however efficient in themselves) who are constantly succeeding each other at short intervals. Confining myself, therefore, strictly to the scale of utility, I should say, that a Dean and three, or even two, Prebendaries and two Minor Canons would be sufficient to carry on the duty respectably, provided the practice of chanting the whole service be relinquished; if it be retained, more Minor Canons will be required. But in most Cathedrals the number of lay clerks or singing men requires an increase; in none, I believe, will it admit of diminution. In this Cathedral the Choir consists of eight clerical, and eight lay members; and it was clearly the Founder's intention that the former should take part in the singing equally with the latter. But the improved feeling of modern times prohibits the employment of clergymen in such a way; and hence, whilst our Minor Canons are uselessly numerous, the lay clerks are so unequal to their duties, that the Chapter is obliged to employ two effective men as supernumeraries. In common also with every other Cathedral, our Choir is rendered still more ineffective in consequence of there being no provision for the retirement of the lay clerks, when old age comes upon them. Their utility as singers ceases at rather an early age, and hence there are few Choirs that have not several useless members: until very recently we had three out of eight in this state. An increase, therefore, in the number of lay singers, or the substitution of *lay* for clerical ones, and the providing in every Choir for the retirement of one or more worn-out member on his *bene decessit*, would, I think, be found very useful improvements.

2d. Duties of Deans and Chapters.—These were originally important. Chapters were appointed as a "council assistant to the Bishop in matters spiritual and temporal; for it was not thought right that the whole burden of the Church should fall on the Bishop only, and therefore every Bishop was assisted with a council to consult with him in matters of difficulty concerning religion, and also for the better ordering of the things of the Church." *(Burn.)*

The forty-second canon requires "every Dean to reside ninety days in his Cathedral each year, and there continue preaching the Word of God, and keeping good hospitality."

The forty-third, "obliges him to preach also in other churches of the same Diocese, and especially in those places whence the Cathedral derives rents." It was also the custom originally for the Bishop to assign to the second spiritual person in his Diocese, under the title of suffragan, coadjutor, or assistant, some part of the least sacred of his episcopal duties. The original duties, therefore, of the members of Cathedrals were by no means unimportant, and I think that by their revival at this time, by the addition of a contiguous district to the precincts, if they are not sufficiently populous, and by the intrusting the *spiritual* charge thereof to the Dean, or to the Dean and Chapter (though I do not see how this last is to be effected), those bodies would be provided with a sufficient portion of useful occupation. Lord Henley's proposal, of requiring the Dean and each member to take charge of a city or contiguous living, is liable to this great objection, that it makes the Cathedral, the principal parish Church in the Diocese, a secondary object to its own subordinate churches, and leaves it, as at present, without the spiritual superintendence of the Dean and Chapter. But in whatever mode, or to whatever extent, it may be deemed right to interfere with Cathedrals, it appears to me that some *dispensation*, or release from the authority *of their private statutes*, as far as they may be affected by the change, will be necessary, as the members are now *bound by oath* to observe them. It appears desirable also, in case of extensive changes in Church government, that the Commissioners should take steps for facilitating amongst the Clergy generally exchanges of preferment and other arrangements, in order that the contemplated improvements should be carried into effect with as little delay as possible. This might be effected by the Bishops, Chapters, Colleges, &c. &c. agreeing at this particular crisis to

relax their rules respecting exchanges, &c. &c., and by the Commissioners recommending patrons generally to do the same. With respect to the means of rendering the Cathedral service more acceptable to the public, I believe it principally rests with the Bishops and Clergy at large to effect that salutary internal improvement in the Church which has so long been a desideratum: the increased responsibility of the cure of souls would naturally direct the attention of Deans and Chapters to this subject. The practice of singing the prayers, that relic of Popery, so opposed to the spirit of Protestantism and to the simplicity of the English character, will I earnestly trust be abolished; it answers no good purpose, and in the opinion of the public it detracts from the solemnity of devotion, by affecting to express in artificial tones the natural language of the heart; whilst it leads to the employment of a class of persons generally of humble origin, who, from having received a *musical* rather than a *liberal* education, do not always add respectability to the clerical profession, whilst they constitute a most objectionable description of pluralists.

Deans and Chapters also, finding their parishioners increased, would increase the number of sittings in their choirs, which now often comprise only the very limited accommodation required at the Reformation, when the Cathedral service was peculiarly unpalatable to the public; they would also then add a sermon to the Sunday afternoon's service, an experiment which has already been tried for four years in this Cathedral with the best results. But, although many voluntary improvements would probably thus take place in a short time, doubtless the progress of improvement would be greatly accelerated by the Commissioners making those changes which may appear to them important, the subject of special recommendation.

Revenues.—In estimating the revenues of Deans and Chapters, it is hoped that the Commissioners will take into consideration the universal falling off of income during the two years elapsed since Church incomes were inquired into. This arises from two causes: 1st, the gradual decrease in the value of every description of landed produce; 2dly, the increase of expenditure arising from the desire of Deans and Chapters to augment the payments to their curates and officers, and remove all other subjects of complaint. From these causes my income as Dean has already fallen off one-sixth, or from 1,200*l.* to 1,000*l.*; since the average was taken; and I presume others have suffered to the same extent.

From the *net* income of this Chapter, which does not exceed 4,000*l.* per annum, or thereabout, I think much cannot be taken without injury to the Churches. We have no special fund for repairs except what arises from timber, which, from the high price it bore during the war, has all been sold, and its produce is now quite expended, and there cannot be another fall for many years. Meanwhile we have succeeded to our preferments at the close of a very long period of architectural neglect; and on these accounts the sums paid from the gross receipts for repairs during the three years, for which the average was taken, will by no means suffice for the future repairs. It therefore appears desirable, in the event of any alteration in the present system, that a permanent fund (say one Stall) should be reserved for repairs, to be strictly applied to that purpose. There is a provision of this kind at York, called St. Peter's Stall, as the perfect state of the Minster sufficiently attests.

Passing on to another subject: it is evident that any addition to the duties of Deans and Prebendaries will increase their term of residence, and interfere with their holding other preferment. At present the 44th canon indirectly authorizes their holding preferment, but strictly enjoins them "to repair presently to their benefices when the term of their residences has expired." But if they are required to reside so much longer, and are restricted to that one preferment, their situations, instead of being, as now, an object of pursuit, will become even less desirable than many of the livings, and will only be tenable to those who possess private fortunes; in fact it is solely in consequence of their other preferments that such persons, even now, can maintain their respectability, and meet the *unreasonable* demands upon their funds. In short, as no one considers the average of the episcopal incomes, as given in the last number of the Quarterly Review, at all too high, it does not appear reasonable that the person next in rank, and, as I hope he will shortly be made, next in utility to the Bishop, should receive less than a fifth part of his income. I do not think the hope expressed in the Quarterly, of adding to the value of Chapter property by changing the tenure, can be realized, because this increase must be extracted from the present lay owners and impropriators, who of course would oppose such an attempt to the uttermost.

If the view, as above expressed, which I have taken of the subject be to any extent correct, it is evident that the Commissioners

will fail in effecting any considerable improvement in the condition of the parochial Clergy from the superfluous funds of such an establishment as the Cathedral of Norwich.

I have the honour, &c.

GEO. PELLEW.

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STATEMENT FROM THE DEAN AND CHAPTER OF CHRIST CHURCH, OXFORD.

*The Dean and Chapter of the Cathedral Church of Christ, in the University of Oxford, humbly request permission to submit the subjoined Statement to the consideration of His Majesty's Ecclesiastical Commissioners.*

1. THEY have observed with much regret that a recommendation has been made to suppress two out of the eight Canonries now subsisting, and to transfer the incomes of these two Canonries to a fund to be established for the purpose of making a better provision for the cure of souls. They had hoped that, considering their connexion with the University, no alteration would have been made in their number as fixed by their royal Founder, such number being in no respect too large to afford a reasonable encouragement to exertion in theological pursuits, and the studies peculiar to a learned education.

Praying, therefore, that their numbers may remain unaltered, they at the same time beg to represent, that their patronage consists of very many poor livings, which have been from time to time augmented, but still are in need of much assistance to render them adequate for the decent maintenance of a Clergyman.

They humbly submit that if it shall be finally determined to suppress two Canonries, the proceeds thereof should be applied to the improvement of these ill-endowed livings, and for the benefit of the parishes out of which the revenues of the Chapter accrue.

2. They have observed that it is intended to reduce Minor Canons in all Cathedrals to the number of four. Now, the chaplains who perform service in this Cathedral Church differ very materially from the Minor Canons of other Cathedrals.

They are selected generally from the order of servitors of the degree of B.A.; they have each a set of rooms, and commons

daily in the hall, and a quarterly dividend similar in amount to that of the students; they are subject to the same rules of discipline as other dependent members of the same degree, and they lose their appointment by marriage. They are, then, to be considered in the light of fellows of a college, though of an inferior order; and much inconvenience, without any advantage whatever, would result from any alteration in their character or condition.

3. They feel much alarmed at the contemplated disposition of the residences, which, in the event of any Canonries being suppressed, might become vacant. As these lodgings are situate within the walls of an academical college, it is absolutely necessary, for the preservation of order and discipline, that no one should be domiciliated therein who should not at the same time be under the authority of the college. They submit respectfully that these lodgings should remain at the disposal of the Dean and Chapter for collegiate purposes.

4. With regard to patronage; their livings being bestowed upon the students and chaplains, and not upon the members of the Chapter, they conceive that the fair claims of individuals sanctioned now by long use would be unjustly destroyed, if the appointment to such benefices were transferred to any other quarter. But they forbear to dwell at greater length upon this point, because since the introduction of the Bill to carry into effect the recommendations in the Fourth Report, they have been assured that the Commissioners adhere to the intention originally declared in their Second Report, and intend reserving to the Dean and Chapter of Christ Church the full exercise of their right of patronage.

In conclusion, the Dean and Chapter solemnly protest against any interference in the management of their corporate property, and against the alienation of any part of it to other purposes than the spiritual welfare of the parishes from which their revenues are derived.

Signed, in the name of the Dean and Chapter,

T. GAISFORD, *Dean.*

Christ Church, 2nd Dec. 1836.

LETTER FROM THE DEAN OF RIPON TO THE SECRETARY.

Deanery, Ripon, 28th March, 1836.

Sir,

I AM desirous to offer to you one or two observations on the peculiar duties of the members of our Church, as it is now constituted. Until within the last ten years the Minster of Ripon was the only established place of worship for the use of the town and neighbourhood.

The Dean and Chapter are Rectors of the parish, and the residentiary, with the aid of the two vicars choral, as his curates, has invariably discharged the duties of a parish priest within the town, together with that which devolves upon him in the collegiate Church. The union of the two duties has been very acceptable as well as beneficial to the inhabitants of Ripon, and whatever intentions may be formed as to the constitution of a new Chapter, this circumstance, I should hope, requires only to be known for it to be attended to. About nine years ago, through the munificent bequest of an individual, a Church, called Trinity Church, was built and endowed at the other end of the town; it is a great convenience to several of the inhabitants for better observance of the Sabbath, but, as no particular district is assigned to the incumbent, it takes off very little of the responsibility of the Minster Clergy in regard to their parochial duties.

It would be well for both parties if a distinct district were assigned to Trinity Church, similar to those which are given to our several parochial chapelries.

Owing to the smallness of our incomes, the Dean has hitherto been, with very little variation, the sole residentiary; and so far as I can ascertain the probable amount of our income in future I can look but to one way by which a future Chapter of Ripon can be put on the same footing as to numbers as the rest of the Cathedrals in the kingdom. In one part of the Second Report it appears that the Commissioners intend to take the Hospitals which are dispersed in different parts of the country into their future consideration, with a view of applying the revenues arising from them to the purposes of the church.

The Commissioners ought to know that there are two Hospitals of this description now belonging to me, as Master, which are in

the gift of the Archbishop of York. The revenues of these Hospitals arise from estates let on leases for lives, and have been made a subject of enquiry in Chancery, where a new scheme has been directed to be made for the future disposal of such revenues. I have never personally objected to this enquiry beyond the necessary duty of defending the rights of those who come after me, and would willingly concur in any proposal which might convert these estates into monies which might be applied to the future uses of the Church of Ripon, and especially to the future increase of the salaries of our two vicars choral.

These two gentlemen, who are both in the strictest sense of the word the parochial ministers (in conjunction with the residentiary) of the town, have, by a personal sacrifice of the Chapter, a bare income of 100*l.* per annum, out of which they have to provide for themselves a residence. The patronage of the Chapter, to which they would justly be entitled, consists of a few perpetual curacies in the neighbourhood, and a vicarage named Cleasby, which is worth about 200*l.* per annum, in Richmond.

If the estates belonging to the two Hospitals were offered in the first place to the present lessees for sale, and on their refusal to any other purchaser, a sum might be raised which would put the present charity on a more efficient footing, provide for the two Vicars, and give a surplus for the respectable maintenance of a Dean and four Canons, like the other Cathedrals.

Without it or some such measure I should suppose, from the tenor of the Report, that the Chapter here could not well consist of more than a Dean and the two intended Archdeacons.

I have taken great pains to ascertain the probable dividend we shall have after all our outgoings and salaries are paid, and I cannot safely place it at more than 500*l.* per annum. Allowing the Dean a twofold share, and supposing the Chapter to consist only of the two Archdeacons, this would leave to the Dean 250*l.*, together with his present salary and allowance for residence, viz. 93+70, which would give to him an income of 413*l.*; it would leave to the two archdeacons the remaining 250*l.* besides the present sub-dean's salary and those of the existing six prebendaries 35+140=425*l.*, which would give to each about 212*l.* per annum.

There remains only one more observation for me to make: if the Commissioners have it in contemplation that any member of the Chapter shall reside here in aid of the Dean, it will be

necessary to purchase a residence house, which might be used in succession by those for whom it is intended after the example of York and Southwell.

There would be no difficulty in obtaining such a residence, and two similar ones for the vicars choral, near the Minster, and on very moderate terms.

If in this or any other way I can be of the least use in furthering the wishes of His Majesty's Commissioners, I shall take a pleasure in obeying their instructions and commands.

I have the honour to be, &c.

J. WEBBER.

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### MEMORIAL FROM THE DEAN AND CHAPTER OF ROCHESTER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church in England in Wales, with reference to its Duties and Revenues.*

We, the Dean and Prebendaries of Rochester, in Chapter assembled, beg leave respectfully to submit the following remarks and statements with reference to some parts of the Second Report made by the Commissioners.

With regard to that part of the Report which relates to a reduction of the number of Minor Canons, we beg to submit, that the number to be retained should not be less than three.

We must, however, state that we have appropriated a sum of 235*l.* 9*s.* 6*d.* per annum to the augmentation of small livings in our patronage, in furtherance of the object contemplated by the Act of Parliament recently passed for this purpose.

And further, that, owing to the inadequacy of our regular income to defray the average charges of repairing the fabric and maintaining the establishment of our Church, we have relinquished for the last eleven years, and we still continue to relinquish, our claim to a sum of 400*l.* per annum, which till that time used to be divided among the Dean and Prebendaries.

There will, therefore, be extreme difficulty in providing adequate stipends for the Minor Canons, under the proposed regulations, unless the Commissioners should think fit to recommend that a portion of the revenues of one of the suppressed Stalls should be applied to this purpose. We have the less delicacy in

making this suggestion, because we rely on the assurance of the Commissioners, that the vested rights of the existing members of the Chapter will be respected.

We conclude that the occasional charges to which each existing Prebendary is liable for the repairs of the fabric, and all other incidental expenses, will be deducted from the share belonging to each suppressed Prebend, before it is payable to the treasurer of Queen Anne's Bounty.

We are of opinion, that if the Dean should hold a benefice with cure of souls together with his deanery, he will be too much precluded from residence on the former, if he be required to reside nine months upon the latter. It appears to us that the Dean should not be required to reside upon his deanery for a longer period than six months.

We have observed with great concern the recommendation to deprive us of the exercise of our patronage beyond what is in just proportion to the number by which it is proposed to reduce our corporate body; for, though it be true that, on the suppression of ecclesiastical offices, the patrons of those offices must so far lose their patronage, we cannot think it right or just to indemnify them by the transfer of patronage from other public bodies. Our opinion is, that the patron of suppressed Prebends should enjoy the same privilege with respect to patronage as the Prebendaries would have possessed had they been appointed as heretofore. We are ready to concede, that in case the revenues of a suppressed Stall should be applied to the endowment of a new district Church, the patronage of that Church should pass to the patron of the Prebend; but we protest most respectfully, yet most earnestly, against the alienation of patronage conferred on our Chapter by the Founder; and, therefore, we entreat the Commissioners to reconsider that part of their Report which recommends that the presentations to livings, not required for the preferment of the members of the Chapter or Minor Canons, should be taken away from the corporate body to which they were granted by charter.

Dated this sixth day of April, one thousand eight hundred and thirty-six.

(C. S.)

MEMORIAL (2d) FROM THE DEAN AND CHAPTER OF ROCHESTER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues.*

We, the Dean and Prebendaries of Rochester, in Chapter assembled, beg leave, with the utmost respect and deference, to present a second Memorial to the Commissioners, upon a subject immediately affecting the privileges and rights of the present and future members of the Chapter.

We are most unwilling to appear disposed, in the slightest degree, to embarrass the labours of the Commissioners, faithfully intended, as we are persuaded they have been, to promote and extend the efficiency of the Established Church; and we therefore refrain from adverting to several points of detail in the Reports of the Commissioners, to which, as at present informed, we entertain objections. Yet we cannot but express our regret that the Fourth Report renews the proposition contained in the Second Report (and to which we had presumed to state our strong objections in our memorial of the sixth of April last), that, in the event of the suppression of various Prebends in the Cathedrals of England and Wales, more than a proportionate share of the patronage with which they have been endowed should be transferred to other patrons.

It was to this proposition that we particularly presumed to express our strong objection, in our memorial dated on the sixth of April last, presently after the publication of the Second Report.

If, in opposing what we consider an unnecessary and unreasonable reduction of our patronage, we have appeared to acquiesce in the propriety of the suppression of the Prebends, and formation of a common fund out of their revenues for the benefit of the Church in any quarter whatsoever, we will not conceal our conscientious opinion, that the same ends might have been accomplished by better and safer means, because less obviously at variance with the intention of our Founders; and especially by directing attention, in the first instance, to the annexation of Prebends in some cases, and the appropriation of their proceeds in others, to populous parishes and poor benefices directly connected, either locally or otherwise, with the several Cathedral

Churches. And we still trust that this principle, which we are happy to find, to a certain extent, recognized in the 56th proposition annexed to the Fourth Report, will be largely acted upon, so that the property and revenues of suppressed Prebends may not be applied to the relief of the necessities of the Church in other quarters, until after the most careful consideration of the wants and circumstances both of the places from which they are derived, and of those with which the several Cathedrals are more immediately connected.

But in any case we venture to renew the respectful expression of our conviction, that no sufficient reasons have hitherto been alleged for what, in default of such reasons, must wear the appearance of a violent alteration of our charters, the transfer, namely, of our patronage and that of our successors to other hands, beyond that proportionate reduction of it, which, assuming the suppression of any Prebends, we have ever admitted to be reasonable; and we particularly submit, that whatever may be decided with regard to the interests of our successors, the principle distinctly recognized in the 53d proposition of the Fourth Report, under which the exercise of patronage in respect of separate property is not to be disturbed during the continuance of existing interests, ought also, upon every ground of justice and equity, to be extended to the privileges appertaining to existing members of Chapters by virtue of their corporate property.

We therefore earnestly, but respectfully, request the Commissioners to reconsider these portions of the measures which they have recommended, before they are again submitted to the notice of Parliament.

Dated 1st December 1836. (C. S.)

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MEMORIAL FROM THE DEAN AND PREBENDARIES OF WINCHESTER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

We, the Dean and Prebendaries of Winchester Cathedral, while we express our concurrence with the principles and views stated in the Memorial lately presented to the Board from the

Dean and Chapter of Canterbury, are particularly desirous of bringing under the special notice of the Commissioners one most important consideration, which, on account of the variety of topics, could be stated in that paper only in a summary way. We allude to the intimate connexion which subsists between Cathedral institutions and the maintenance of a sound theology. We do not make light of our daily services of prayer and praise: it is fitting that, in a Christian land, every day should commence and conclude with the public acknowledgment of our Redeemer and our God: neither would we depreciate the value of our Sunday services, nor detract from the benefits derived from them by the large and attentive congregations on that holy day; nor yet, again, would we overlook the advantage which has been derived to our Cathedral towns from the support afforded by the members of the Chapters, both individually and collectively, to the various local charities, which cannot but suffer in proportion to the diminution of the number of residentiaries. But we beg leave to state it as our entire conviction, that the utility of Cathedral institutions is not to be measured by considerations of this nature alone, and that their vast importance is to be traced, not only in the outward magnificence of the venerable fabrics, in the sanctity which attaches to them as the repositories for the ashes of the illustrious dead, and in the sacred and imposing effect of their choir service, coeval and co-extensive with the establishment of Christianity itself; but, in addition to these, in the aid which they give to the theological learning of the country, and in the opportunities which they afford for its public development.

Whether it were specifically avowed or not by the founders and supporters of Cathedrals, as one of their leading objects, to make them subservient to these high purposes, we deem it superfluous to inquire. This, in point of fact, is a service which they are suited to fulfil—a service which they have rendered in times past, and which they are fully capable of affording in our own days, and in ages yet to come; and we deprecate the proposed changes, as necessarily tending to diminish, if not wholly to destroy, this invaluable advantage.

In past times, whenever an assailant of God's Word, or an enemy to the Church of Christ, came forth into the field, there never has been wanting a faithful combatant to meet him, armed at all points and sure of victory. Whenever a great principle

was to be illustrated, or an important truth to be established, there were always to be found men of piety and learning and leisure equal to the work. And whence did they come? From that class of labourers who were spending—and most usefully spending—their health and strength, their time and their talents, in parochial ministrations? from those who have no access to libraries, and no leisure to use them? Not from these; but, in the vast majority of instances, from the Universities and Cathedrals of the country; from those retreats of learned leisure, where, free from the anxieties attendant upon a narrow income, and from the incessant cares which belong to the cure of souls, they could give themselves more entirely to the higher walks of literature and theology, and pursue their admirable course without distraction.

It was by those very appointments, or by appointments of that class, which it is now the fashion to stigmatize as sinecures, that the giants of English theology were reared, and that they were enabled to give to their own age and to posterity their great and inestimable services. Had the founders of our Church regarded as alone worthy of attention (to use the words of a learned presbyterian of the present day) "mere menial and personal labour, with a total insensibility to the prerogatives and necessities of mental and intellectual labour;" had there been no sinecures, as they are invidiously called, no places of honourable retreat where sacred learning could be prosecuted at leisure; had all the Clergy of former days been converted into working parochial ministers, or had the members of Cathedrals been so reduced in numbers as by reason of the incessant claims upon their attention to have no time for study or composition; the greater part of the venerable names which adorn the annals of our Church and country would never have been known. It was to the sinecures connected with the Church, and in no mean degree to those of Cathedrals, that we are, under Providence, indebted for our Cranmers, and Ridleys, and Jewels, and Whitgifts, and Hookers, and Davenants, and Halls, and Ushers, and Lightfoots, and Pearsons, and Cudworths, and Patricks, and Barrows, and Tillotsons, and Stillingfleets, and Pococks, and Fleetwoods, and Gastrells, and Gibsons, and Waterlands, and Sherlocks, and Seckers, and Butlers, and Newtons, and Balguys, and Lowths, and Horsleys, with a multitude of others, who are the admiration of foreign churches and the glory of their country, and will ever be regarded as amongst

the greatest lights of the world; and we confidently appeal to them as witnesses on behalf of such sinecures as those for which we plead, and we claim them as never-dying advocates for our venerable institutions.

So strong is our conviction as to the importance of these "sinecures," that if they did not at present exist, we should hold it to be one of the first duties of those in public authority to create them; not for the routine of daily service, however valuable, but for the high and grand objects of theological learning and true religion. It is not unknown to the Commissioners that we are by no means singular in this judgment. They are aware that we here only adopt the sentiments of one of the most distinguished divines of the present generation, the brightest ornament of a Church which is destitute of these bulwarks and appendages, and which lamentably feels the want of them. If it depended on Dr. Chalmers, the sinecures which are threatened with abolition in this part of the kingdom would re-appear in the Church of Scotland.

In venturing to speak of Colleges as well as Cathedrals, we beg to observe, that it is not our intention to plead for those who are fully qualified to speak for themselves; we refer to the literary appointments of Universities as somewhat analogous to our own; and we notice them especially, because of the disastrous effect which the proposed reduction of Cathedral establishments will necessarily have upon them. Hitherto a Stall in a Cathedral has been looked to as by no means an improbable reward for those learned and excellent members of the Universities who, after holding for many years stations of much labour, but of little emolument, were desirous to obtain the common comforts, which the members of every other profession enjoy, of domestic society. Henceforth there will be a bar to all such animating expectations; and the sure and necessary effect—an effect felt in some degree, we have reason to believe, from the mere publication of the Commissioners' Reports,—will be to drive into other professions the young men of chief talent and promise; and the highly important offices connected with the tuition of the colleges will be transferred to men of inferior qualifications; an evil which will be felt most deeply through the whole of the country, and which, if once incurred, could with difficulty be remedied.

If, however, circumstances with which we are unacquainted render it in the estimation of the Commissioners an imperative

duty to alter the constitution of Cathedrals; if it be impossible to keep that provision so wisely established by our forefathers for theological literature; if the many hundreds of parochial clergymen in this and other Dioceses, and we in this place cannot help adding, the masters of our great public schools, are to be deprived of the reasonable hope, that by diligence and faithfulness in the discharge of their parochial and scholastic duties, and by services rendered generally to their country and to the Church of Christ, they might obtain (as a testimony to their character) the respectable addition of a dignity in their Cathedral Church, and the means either of enlarged usefulness or increased comforts in their declining years; if all this be judged indispensable, we have still a duty, painful indeed, but not the less binding on our consciences, left us to perform; and we do hereby, in the discharge of our sacred obligation, respectfully, but most solemnly, protest in the first place, against the taking away of our funds as unjust in principle and dangerous as a precedent in its consequences to all property; and, in the second place, against the application of those funds to any livings but our own, as enriching other patrons at our expense. We are fully aware of the poverty of many benefices, and should rejoice to see an adequate improvement of them; but we believe that other plans may be adopted for that purpose, more effective in themselves, and not liable to the objection of incurring the risk of lowering the theological attainments, and thereby diminishing the efficiency of the Clergy, by withdrawing that encouragement which the Cathedral establishments supply.

Winchester, 9 Dec. 1836. (C. S.)

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MEMORIAL FROM THE MINOR CANONS OF WINCHESTER.

We, the undersigned Minor Canons of Winchester Cathedral, beg leave respectfully to lay before the Commissioners of Ecclesiastical Inquiry the following Statement:

It appears from the Report of the Commissioners, that, in future, Minor Canons will be precluded from holding benefices together with their offices in the Cathedral; consequently those gentlemen who already fill these offices, and who accepted the same with the hope of gradually rising to the best preferment, can no longer look forward to any additional reward of their

labours from the Dean and Chapter. The Report seems to consider that the preferment now held by Minor Canons supplies the deficiency of their salaries. These salaries do not, in our Cathedral, exceed £65 per annum, except in the case of any one whose entire annual receipts, both from the Chapter and from his preferment held as Minor Canon, may not amount to £200. To a Minor Canon so situated the Chapter grants an addition of £20 to his yearly salary.

We venture, however, to suggest to the Commissioners, that by the operation of the Curates' Act, our livings (the best of which does not exceed £261 gross annual value) are reduced to a very low scale. When to the stipend of the curate (who in most cases receives £120) are added the payment of land-tax and tenths, and the expenses of keeping up a parsonage-house, and of supporting the schools and various charities in the parish and neighbourhood, there remains but little for the incumbent, even supposing him able, which is rarely the case, to collect the whole of his tithe.

The interests of two of our body would be materially affected by the adoption of the Report, the one holding a Perpetual Curacy near Winchester, not exceeding £76 in gross annual value, the other having no benefice at all.

We further take the liberty to state, that we have no houses attached to our office; but to the last elected Minor Canon, who holds no living, the Chapter have allowed a yearly sum of £30 for house-rent, which we have no reason to suppose will be discontinued so long as he remains without any preferment.

T. Watkins, Precentor. S. J. Etty.
Thos. Westcombe. G. H. Poore.
W. N. Hooper.

Dated this twelfth day of April, one thousand eight hundred and thirty-six.

It being necessary that the foregoing statement should be forwarded to the Commissioners without delay, we have taken the liberty of transmitting it without the signature of one of our body, who is absent from Winchester.

## MEMORIAL FROM THE DEAN AND CHAPTER OF WORCESTER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church, with reference to Ecclesiastical Duties and Revenues.*

### The Memorial of the Dean and Chapter of the Cathedral Church at Worcester.

THE Dean and Chapter having maturely weighed the various propositions for reducing and remodelling Cathedral Establishments, contained in the Fourth Report of your honourable Board, respectfully yet most earnestly solicit attention to the following considerations.

That the Dean and Chapter of Worcester are an ecclesiastical corporation, founded and endowed by King Henry VIII. for the maintenance of true religion, and, as the charter expresses it,

"Ut, ubi ignorantia et superstitio regnabant, ibi sincerus Dei cultus vigeat, et sanctum Christi Evangelium assiduè et purè annuncietur," &c.

That the perpetuity of their number is strictly commanded by their royal Founder:

"Imprimis statuimus et ordinamus ut sint perpetuò in dictâ ecclesiâ unus decanus, decem canonici," &c.

And that, in obedience to their statutes, a solemn oath is administered to them on their admission, binding them to maintain, to the utmost of their power, the property, the privileges and the statutes of their body:

"Tactis sacrosanctis Dei evangeliis, juro quod pro virili meo terras, tenementa, reditus, possessiones, juraque et libertates, atque privilegia, cæterasque res universas hujus ecclesiæ servabo et servari procurabo; omniaque et singula statuta ac ordinationes Regis Henrici Octavi fundatoris nostri custodiam," &c.:

That the rights and privileges and revenues and statutes of the Cathedral Church of Worcester, and the integrity and perpetuity of the Capitular body, being thus solemnly established and guaranteed, such a violation of them as is now proposed would be not merely unjust in principle, but most fearful in its too probable consequences, being an obvious precedent for every future

invasion of chartered rights, and threatening the security of all right and property whatsoever.

That the proposed measure would be also a manifest encroachment on the ecclesiastical constitution of the realm, by reducing the numbers of those in whom is vested the election of Bishops, and whose efficient exercise of this high privilege, it would in times like these be presumptuous to say that the welfare of the Church may not ere long imperatively demand:

That it would in a great degree withdraw the existing encouragements to theological learning, destroying in the same proportion those fair prospects of professional advancement, which few of the parochial Clergy would willingly exchange for that insignificant increase of present income, which is the utmost that could be looked for from the plan proposed.

That not only would the cherished hopes of the rising generation of Clergy be thus blighted, but the future inducements to incur the expense of an University education would be proportionably diminished, until the Church should be reduced to seek her Ministry from lower stations and inferior attainments, and religion herself should eventually decline with the respectability, the efficiency, and the influence of the Clerical profession.

The Dean and Chapter, independently of the strong and, they trust, well-founded objections which they entertain to the measure in general, cannot but regard with particular dissatisfaction and alarm several of its specific provisions.

They would assuredly deprecate as peculiarly unjust and oppressive; first, any interference with the disposal of vacant Prebendal houses, as indeed with their independent management of any part of their property;

Next, the proposed transfer of a portion of their Patronage to other hands, involving at once an infringement of a long-established right, and an unfounded insinuation of abuse in the exercise of it.

And, finally, the application of their funds to the benefit of distant parishes, wholly unconnected with their body; a frequent result of which would be to improve the value of lay patronage at the expense of Ecclesiastical property.

On the whole, the Dean and Chapter cannot but indulge the hope, that your honourable Board may become sensible of the injustice and inexpediency of violating the integrity of Cathedral

establishments, and be induced carefully to reconsider a measure, which in its present form is fraught with evils both immediate and prospective, far outweighing the very trifling advantages which are anticipated from its adoption.

Given under our common seal, this fourteenth day of January, 1837.

(C. S.)

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MEMORIAL FROM THE DEAN AND CHAPTER OF WESTMINSTER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues.*

THE Dean and Chapter of Westminster beg, with due respect, to call the attention of the Commissioners to their situation under the proceedings about to be recommended to Parliament concerning Collegiate as well as Cathedral Churches.

They will speak by preference on those points which have the least connexion with their private interest.

It is intended to reduce the twelve Prebendaries established here by Queen Elizabeth to four only; and it is the solemn persuasion of the Dean and Chapter, that with so small a number of Prebendaries the Divine Service cannot be performed either with reasonable convenience to the officiators, or with spiritual benefit to the public. They beg to explain the grounds of this opinion.

It was provided by the original statutes that four of the twelve Prebendaries should reside here at the same time, during four months in the year; and this appears to have been intended partly as a standing assistance in the business of the Chapter, but chiefly as a security for the effective discharge of the services of the Church by some one of the residing Prebendaries, in case of the sickness or unavoidable absence of the Prebendary, to whom was allotted the principal care of each month. In the year 1745, however, on the representation of the Dean and Chapter, an order was obtained from the Crown, allotting one month absolutely to each Prebendary without the concurrent residence of any other Prebendary; and hence has arisen great inconvenience

to the Divine Service, and great dissatisfaction to the public, as, during the illness or accidental absence of the Prebendary, no other Prebendary was ready to supply his place, and the preachings were performed by deputies.

From this experience, the Dean and Chapter are led to express their strong apprehension that the intended reduction of the number of Prebendaries will but increase the ill effects of the order above described; for scarcely will the health of any single Prebendary sustain him in the daily effective service of three successive months; and the division of the whole attendance into single months, with intervals, would be inconvenient and vexatious from too frequent a change of residence; and in the end, perhaps, lead to a large and fatal abandonment of their duty by those who, notwithstanding, are solemnly pledged to the personal performance of it.

This argument is yet stronger from the fact, that the principle of annexation is already begun here in the person of a Prebendal rector. The union of his Stall with a parish demanding so much spiritual care might have been beneficial, if the service of the Stall itself were not made too burdensome. But while the care of more than 25,000 souls is demanded from the rector, the attendance of the Prebendary is also augmented in a triple degree. The two duties will unavoidably struggle with each other, to the detriment perhaps of both; and the Dean and Chapter are, unfortunately, able to assure the Commissioners, that the prospect of these accumulated and incompatible labours begins already to produce a discouragement even in well-disposed and willing minds.

Under these circumstances, and particularly as another Stall is to be annexed to another populous parish in this neighbourhood, the Dean and Chapter do, with all earnestness, represent that four Prebendaries, besides the two Prebendal rectors, ought to be preserved for the service of this Church; and that with less than this number the duties cannot be performed in a manner acceptable to the Clergy, or useful to the public.

The Dean and Chapter, however, must here observe, that in obtaining even this request, they shall still look with deep regret to the intended reduction of the Prebendaries below the entire number fixed by their statutes. The principle of this and similar foundations was wise and salutary; viz., that of an honourable encouragement and a gradual elevation of the learning

and piety of the Church of England. If this purpose has not at all times been fully answered, the failure must be attributed to the wrong judgment or ill principles of those to whom the patronage has been entrusted. But no nomination of unfit persons to places so important, no perversion of them to interested purposes, whether public or private, can prove the inutility of the places themselves, or justify the suppression of them, or affect in any degree the righteous principle on which they were founded.

The Dean and Chapter will add a few words on the Patronage vested in their own Church. They disclaim all appeal to it as an interest; spiritual patronage was never founded on this principle, and ought never to be so possessed; and they would gladly look to the purest and most effective exercise of it. In their present practice, the Dean and Prebendaries are entitled in turn to present to vacant benefices; and, from the mutual confidence of the parties, the seal is affixed on each nomination, unless in some extraordinary case. But although proper persons are generally so named (most of them having been Curates of the Dean and Prebendaries) there are occasional failures, nor by the present system is there a sufficient check. To transfer their Patronage as is now proposed, after certain reservations, to the Bishop of the Diocese, would seem to promise a better security. The Bishop is a sole person, more prominent in his station, and therefore more easily made responsible for his appointments. But it is never to be forgotten, that though in the hands of a spiritually-minded person, an increase of patronage would be an increase of blessing to the Church, the worldly man will also have his turn of corrupt advantage from it; and when the public observation is relaxed, he will apply to his own secular views the objects solemnly entrusted to him for the pure support of the Church of Christ. Indeed, in the unhappy history of Patronage wrongly exercised, it would be equally difficult and invidious to compare the quantity of blame belonging to the Episcopal or the Capitular appointments; and, perhaps, the true wisdom of legislation on the subject would be, not to aggrieve one of the parties by assuming a moral superiority for the other, (a superiority which certainly does not exist,) but to correct the present imperfections which belong to much of the Capitular patronage, by some more positive regulations within the limits of the Chapters themselves.

The Dean and Chapter will only add, that they deem their case to be entitled to the peculiar consideration of the Commissioners; for, without the compulsion of any law, they have already met the application of the Commissioners, on the union of St. Margaret's parish with one of the prebendal Stalls, by a voluntary sacrifice of all the rights and profits belonging to them as rectors of the parish, together with the patronage itself; and they have pledged themselves to a similar surrender of the rectory of St. John's, when opportunity shall offer. But what do they now ask in return?—If their whole establishment cannot be preserved, they desire the continuance of at least six Prebendaries, the two Prebendal Rectors included, for the requisite service of their Church; and that what remains to them of patronage, in the sense above expressed, may be still left in their hands, under any regulations which the Legislature may prescribe.

JOHN IRELAND, *Dean.*

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MEMORIAL FROM THE REV. JAMES LUPTON, MINOR CANON OF WESTMINSTER, TO THE COMMISSIONERS.

*To the Lords and others His Majesty's Church Commissioners.*

The humble Petition of the undersigned Minor Canon of Westminster,

Sheweth,

THAT your petitioner, like the rest of his brethren, is called upon to perform four months' duty in the Abbey every year, and during that time to be present every day successively. He is also responsible during two months in the year for early prayers; and pays one of his brethren to be relieved from the responsibility.

That your petitioner's remuneration for this duty is 100*l.* a year.

That your petitioner is statutably entitled to a house within the precincts of the Abbey, but has hitherto had no house assigned to him; for loss of which he receives an annual compensation of 1*l.* 15*s.*

That the other five Minor Canons are entitled to houses likewise; that one of them, the Precentor Dr. Daking, actually possesses one. That there is now a fund accumulating under the hands of the Dean and Chapter for the rebuilding of four other houses for the other four Minor Canons; but that no provision whatever is made for the rebuilding of the house belonging to your petitioner.

Your petitioner has learnt that some of the Prebends at the Abbey are likely to be suppressed, and of course he concludes that the houses belonging to these suppressed Prebends will be unoccupied. Your petitioner therefore prays that one of these Prebendal houses may be assigned to him, in such manner and form as to your Commission may seem good.

And your Petitioner will ever pray.

JAMES LUPTON.

END OF THE NEW FOUNDATION.

# CHAPTERS

ON THE

# OLD FOUNDATION.

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THE MEMORIAL OF THE SUB-CHANTER AND VICARS-CHORAL OF THE CATHEDRAL AND METROPOLITICAL CHURCH OF ST. PETER IN YORK,

*To His Majesty's Commissioners appointed by a Commission under the Great Seal to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues,*

Sheweth:

THAT the Sub-chanter and Vicars-choral of the Cathedral Church of York are a distinct College in the Cathedral, dependent on the principal or prebendal College, have a common seal by charter of Henry V., which is still in existence, and have the entire management of their own estates, which are vested in them absolutely, certain money payments being also made to them by the Dean and Chapter and the Prebendaries.

That anciently there were as many Vicars-choral as Prebendaries; but that they were diminished in number after the Reformation, till in the year 1679, there were only five Vicars, which appear to have been the number ever since:

That the revenues of the Vicars-choral having become, by

changes introduced at the Reformation, insufficient to maintain them, even when reduced as above, the Archbishop and the Dean and Chapter have for a very long time given five livings in York, of small value, to the Vicars; the Archbishop presenting the living of Holy Trinity Goodramgate to one of them, and the Dean and Chapter presenting the livings following to the other Vicars; viz., Saint Michael le Belfrey, St. Martin in Coney-street, Saint John Ousebridge End, and Saint Mary Bishophill the Younger; by which means the income of a Vicar-choral becomes from all sources (the produce of their estates, the money payments before alluded to, and the profits of their livings,) about 200*l.* per annum to a junior, and nearly 300*l.* per annum to the senior:

That the money payments to the Vicars charged upon the estates of the Dean and Chapter and the Prebendaries amount to 108*l.* 19*s.* 8*d.* per annum; a payment which, it is hoped, will be secured to them, whatever disposition the Commissioners may think proper to recommend respecting those estates:

That fewer than five Vicars-choral would be insufficient to perform the duties which devolve upon them; as may be presumed from hence, that when the Dean and Chapter found it expedient to increase the income of each Vicar, they did not for that purpose reduce the number below five; and as will further appear from what took place at the beginning of the present century: two Vicars had become incapable of duty, a third, in consequence of the increase of duty, though an uncommonly strong man and in full vigour of health, lost his voice in the year 1801. The two remaining Vicars not being able long to continue the services, the Dean and Chapter found it necessary to allow the two superannuated Vicars to have substitutes, who were admitted Vicars on the decease of their principals.

That on account of the number of Churches in York, twenty-three besides the Minster, in a population of 28,000, it is not advisable to increase the duty in the parish Churches of the Vicars, except one. There are at present two full services every Sunday in the living of Holy Trinity Goodramgate, there being two Churches in the living; one every Sunday in the afternoon in the Church of St Michael le Belfrey, a morning service not being necessary on account of its proximity to the Minster, where there is a full service in the morning; one full service every Sunday in the Church of St. Martin, Coney-street, another not being necessary on account of the smallness of the population,

and the nearness of other Churches, where there is full service on the other part of the day; and one full service every Sunday in the afternoon in the Church of St. John Ousebridge End, another not being necessary, for the reasons last mentioned. In this last-mentioned Church there is, however, a voluntary evening service performed by a clergyman, not the incumbent of the living. That by a full service is here meant Prayers and a Sermon:

That if additional funds can be provided, it will be very desirable to increase the duty in the remaining one of the Vicars' parishes, that of St. Mary Bishophill the Younger, in which there is only one full service every fortnight, in the afternoon, in the mother Church in York, and one full service once every month in the afternoon in each of the two unendowed chapels, one of which is at Copmanthorpe, and the other at Upper Poppleton, and both four miles from York. That it would be advantageous if there could be one full service every Sunday afternoon in the mother Church (more being unnecessary there on account of two morning Churches being very close at hand), one full service every Sunday at Copmanthorpe, and the same at Upper Poppleton; but that the employing a part of the present income of the living for the increase of duty upon it is to be deprecated, as well for other reasons, so also because this living, being usually given to a senior Vicar, is no more than sufficient at present, together with what he receives from the Cathedral, to maintain a clergyman in advancing years:

That the memorialists respectfully submit to His Majesty's Commissioners, that it follows from the above premises, viz., the maximum of a Vicar's income in York Minster not reaching 300*l.* per annum, five Vicars being necessary for performing the choral services, and no additional duty being necessary in their parish Churches, except as before stated, that the choral services in the Cathedral of York cannot, as they conceive, more conveniently, or at less charge, be provided for than by the present arrangement,—an arrangement which, in successive times, the Archbishop and the Dean and Chapter have resorted to as affording the best means, under the circumstances, of inducing men of character to take the situation of Vicars-choral.

MEMORIAL FROM THE DEAN AND CHAPTER OF EXETER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

The Memorial of the Dean and Chapter of the Cathedral Church of Exeter.

The Dean and Chapter of Exeter have read with the deepest attention, and the utmost respect for His Majesty's Commissioners, the Second Report presented by them to His Majesty, and more especially that part of it which relates to Cathedral Churches, and they feel themselves impelled by a sense of duty to offer to the Commissioners the following observations:

The Commissioners set out with saying, that "they have entered upon the inquiry which relates to Cathedral and Collegiate Churches under a strong impression, that if the endowment of those bodies should appear to be larger than is requisite for the purposes of these institutions, and for maintaining them in such a state of efficiency and respectability as may enable them fully to carry those purposes into effect, the surplus of those endowments, whatever it may be, ought to be made available for the augmentation of poor benefices containing a large population, and to the great object of adding to the number of the parochial Clergy."

They further admit the "advantage resulting to the interests of religion, from the existence of this species of preferment, when conferred on clergymen distinguished for their professional merit, as well as the benefits accruing to the cities in which the Cathedrals are situate from the residence of such a description of Clergy; but they are of opinion, that the most important object of these institutions may be secured and continued consistently with a reduction of the present Cathedral preferment, and the appropriation of a considerable portion of the revenues toward making a better provision for the cure of souls."

The Chapter of Exeter apprehend that this is the leading principle of the Report, as affecting Cathedral and Collegiate Churches,—the abstraction of a certain portion of their revenues for other purposes than those to which they are now statutably applied; that portion to be determined by the amount requisite for maintaining them in such a state of efficiency and respecta-

bility as may enable them fully to carry into effect the purposes of their institution.

In following out this leading principle, the Report proposes a variety of changes as to the fundamental constitution of these bodies, the number of their members, and the disposal of their patronage, which appear to the Chapter not necessarily connected with the leading principle of this Report, and are even in some respects at variance with the tenor of both Reports.

Admitting the importance of the object for which it is proposed to alienate a portion of their corporate property, the Dean and Chapter regret, nevertheless, to see the transfer of ecclesiastical revenues accruing almost entirely from this Diocese, and employed for a period of nearly 800 years on this spot, to the improvement of distant parts of the kingdom, before the spiritual wants of this City and Diocese are fully supplied, and to the eventual augmentation of the value of benefices in lay patronage.

But assuming the leading principle of the Report, they are prepared to contend that the "efficiency and respectability" of their body cannot be "secured and continued" by the proposed arrangement.

The efficiency and respectability of such a body ought not to be considered abstractedly, but with reference to the whole Diocese of which they form a part, the City in which they reside, the duties which have hitherto devolved upon them, the manner of their fulfilment, and the just expectation of their fellow-citizens. It is evident that a Cathedral establishment which might be adequate to the wants of York, Chichester, and Carlisle, may not be suited to a City and Diocese like Exeter.

According to the new arrangement of the Sees, as proposed by the Commissioners, the Diocese of Exeter will be the most extensive of all in point of territory, and only inferior in population to those of London and Manchester. The city of Exeter, the capital, as it may be called, of the West of England, and the centre of a large and important district, contains more than 30,000 souls; and the Chapter of the Diocese, founded in this city before the Conquest, would therefore, on the ground of its position alone, require greater means to enable them to carry into effect the purposes of their institution than the Churches of Carlisle and Chichester, and even of York itself.

If the efficiency and respectability of Cathedrals which have

never had more than a Dean and four Residentiaries may be maintained by the same scale as heretofore, nevertheless, in the case of Exeter, which has always hitherto had a Dean and eight Residentiaries, the efficiency and respectability of the body may, by the reduced scale, be greatly impaired.

It is proposed that the Chapter of Exeter shall ultimately consist of a Dean and four residentiaries; and no provision is made for the unavoidable interruption which age, infirmity, sickness, or accident, must inevitably occasion.

But it is to the constant residence of at least two, and to the daily presence of one, or, unless from the operation of these causes, two Canons at divine service throughout the year, that they attribute the high and acknowledged efficiency of their whole establishment, and the respect with which their ministrations are held by the public at large.

In the discharge of the many and important public duties which their position in the Diocese and the city brings upon them, it is the presence and co-operation of two or more Canons which alone could enable them to act with the necessary promptitude and decision. Whatever shall diminish the usefulness of the body in any of these respects, will detract from its efficiency and respectability in the eyes of the world; and the outcry against Cathedral establishments will be more violent, when such duties are seen to be inadequately performed by a few, than it is now, when they are allowed to be adequately performed by many.

Nor is it only in matters strictly belonging to the Church that the Chapter are called upon to employ themselves. There are in Exeter above fifty public institutions, many of which are in close connexion with the Established Church, and many of a purely charitable character, in the conduct of which the Chapter have always taken, and are expected to take, a prominent part. The disadvantage to these institutions, from the diminished attention paid to them, will be as great as the injury to the Church itself from the loss of that legitimate and beneficial influence, which has hitherto been acquired by the active superintendence of the Canons in residence.

On the very ground, then, of maintaining the efficiency and respectability of the body to which they belong, and with a view to enable them to fulfil the purposes of their institution in strict accordance with the principle of the Report itself, the Dean and Chapter beg to record their solemn conviction, that a Dean and

four residentiaries are not enough to perform adequately the duties which at Exeter devolve upon the body.

In the next place, the Dean and Chapter observe that it is proposed to give the Bishop the direct appointment to as many residentiary Stalls as shall remain. Now this is a change in their fundamental constitution. The Chapter of Exeter was always an elective Chapter, and no reason is given for its not continuing so; on the contrary, as it appears that its Prebends, being of merely nominal value, are to be retained, the Chapter cannot discover any ground why their ancient constitution, which they have sworn to maintain, should be violated, and the Residentiaries should not continue to be elected out of the Prebendaries as heretofore.

There are also two other points connected with the number of Residentiaries, and the division of their corporate fund, to which they earnestly desire to draw the attention of the Commissioners.

One of the most prominent principles of the Report is, that the incomes of the Bishops are to be made up out of the general fund of Episcopal property, and without commendams. But in the case of Exeter, and of Exeter alone, it is proposed that the income of the See shall hereafter be made up in part by the profits of a Cathedral dignity held in commendam, namely, the treasurership, and also the proceeds of a residentiary Stall. The Report states that "in the Cathedrals of Lincoln, Lichfield, Exeter, and Salisbury, there are Prebends not residentiary, the whole or part of the revenues of which belong to the Bishops of the respective Dioceses." But there is this difference between Exeter and the other three Bishopricks; the Bishops of those three are possessed of non-residentiary Prebends only, without a share of the corporate income, and without residentiary duties; whereas the Bishop of Exeter, besides his non-residentiary Prebend, has a residentiary Stall and the place of treasurer. He receives not only the stipend of the Prebend and the profits of the treasurership, but the dividend of a Residentiary, and by the statutes of the Church has the same duties to perform as any other Residentiary. It is not stated in the Report whether future Bishops of Exeter are to continue Residentiaries, or whether they are to draw their share from the corporate fund without performing any duties for it. The Dean and Chapter do not suppose it to be the intention of the Commissioners that future Bishops of Exeter should perform the duties of a Residentiary,

and cannot, therefore, understand how, consistently with the principles of the Report, the Bishop can hold a residentiary Stall, and abstract a share from the corporate revenues.

The Commissioners will also permit the Chapter to point out a discrepancy in the operation of their scheme as to the old and new foundations, which possibly may not have been designed. The Report, in assigning to the Deans on the old foundations a double share, proposes to assimilate the arrangement with respect to the Dean's emoluments in the old and new foundations. But it appears, by the table in the Appendix, that it is intended in the Chapter of the old foundations to take the Dean's second share not as one original share, the fund being divisible into the same number of shares as at present, but to take it out of the other shares by dividing the fund into one more share than at present.

Now it is obvious, first, that such a mode of dealing with the fund is not dealing equally with the new and old foundations, because it leaves in the former the income of the Stalls at its present amount, and reduces the latter by one-sixth, or in any other proportion, as the case may be; and secondly, that it postpones the arrangement as regards the Dean until after the extinction of the intended number of Stalls; that is, if the vested interests of the present members of the Chapter continue to be respected.

The Chapter can see no reason why the Canons of the old foundations are to be subjected to a diminution of income, to which those of the new foundations are not liable; and they cannot but conclude, from a comparison of the tabular statement with the paragraph in the Report recognizing the propriety of putting the Canons of both foundations on the same footing, that the calculations have been made and the figures inserted under an erroneous view of the case.

In conformity, then, with the principles of the two Reports, the Chapter beg leave most respectfully to observe, that, in their judgment, no share ought to have been assigned to the Bishop; and secondly, that of the eight remaining shares, the number abstracted from the Chapter ought to have been two, instead of three.

It appearing, then, that two shares of the corporate surplus are the proper contribution to the general fund, and that the share assigned to the Bishop ought to revert to the Chapter, they

are prepared to suggest a scheme by which they think that, without trenching upon the rights of the Chapter, or violating the fundamental constitution of their body, their efficiency and respectability may be maintained, and whatever benefits arise from the residence of such a body of Clergy in their city might be secured. They would propose that the division of the corporate fund should ultimately be as follows:

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|---|---|
| To the Dean . . . . . | 2 shares. |
| To the general fund . . . . . | 2 „ |
| To the Residentiaries . . . . | 6 „ |
| | 10 „ |

Of these Residentiaries, four might be elected, as of old, by the Chapter out of the body of Prebendaries who are appointed by the Bishop, and the two other residentiary Stalls might be made available for the two purposes of affording a better provision for Archdeacons and the charge of populous parishes in the place, according to the suggestions of the Report, provided only that those who receive the profits of these Stalls shall keep the statutable residence. Such an arrangement as this would leave some means of rewarding the learned Clergy of the Diocese, and would meet the local wants of the city, which should be first considered.

In fact, there is a benefice in the patronage of the Dean and Chapter adjoining to the city of Exeter, and, with its two dependant chapels embracing a large portion of the city, with a rapidly-increasing population, amounting at present to about 12,000, to which a residentiary Stall might be annexed, as in the case of the parishes of St. Margaret and St. John in Westminster.

If the opinion of the Commissioners in these respects shall in any degree accord with that which the Chapter have ventured to express, they are ready to enter upon a more detailed discussion of the means of carrying their views into effect, and at the same time leaving as large a contribution from the revenues of the body to the general fund as appears to be called for by the principles of the Report. For in addition to one-fifth of the corporate income, there will be transferred to the general fund what must eventually prove of very considerable value, namely, the separate estates of the Dean, Precentor, Chancellor, Treasurer, and Sub-Dean.

They will, therefore, only add in this part of their Memorial, with reference to some regulations which appear to be contemplated in the controul of the corporate expenditure, that whatever shall interfere with the unfettered management of the corporate revenues by the body itself, bound by its own statutes and by obligations of law to all the duties of their station, would tend to lower the character and respectability of the body, and be at variance with the general scheme of the Report.

It remains to advert to another and important part of the Report, affecting, as it does vitally, the connexion of Cathedral Establishments with the general government of the Church.

The Chapter cannot conceal that it was with much pain they read that part of the Report, which proposes to take from the Chapter a large portion at least of their ecclesiastical Patronage. "The alterations," the Commissioners say, "which they have proposed with respect both to the arrangement of the Dioceses and the constitutions of Deans and Chapters, appear to render it expedient that a change should be made in the exercise of their patronage; and they recommend that such regulations should be adopted as may leave it in their power, under certain restrictions, to give preferment to the members of their own body and to the Minor Canons; and that where the presentation to any benefice is not required for these purposes, it should pass, in some cases to the Crown, and in others to the Bishop of the Diocese."

No explanation is to be found in the Report of the grounds on which this assumed expediency rests. It may, perhaps, be expedient to vest in the Bishops of the new Sees part of the ecclesiastical patronage within their territory: but that can afford no ground for transferring, in the Diocese of Exeter, to the Bishop, who has a very large patronage there, such an accession as would be derived from the patronage of the Dean and Chapter.

It appears to the Dean and Chapter, that, whilst such a scheme cannot be advocated on the ground of either conducing to the augmentation of poor benefices, or to the efficient maintenance of Cathedral establishments, it is highly inexpedient that the legitimate influence of such bodies should be so essentially impaired, by depriving them of their ecclesiastical patronage; and not less inexpedient so largely to augment the patronage of the Bishop.

The Chapter maintain that the rights of the existing members

to their share of the patronage of the body is as clear and undeniable as to their share of the corporate revenues, and in the case of the separate endowments this principle is fully admitted. For the future, the Chapter with confidence submit that a plan might without difficulty be devised for the regulation of Chapter Patronage, which, without violating the rights of the patrons, might conduce to a very beneficial distribution of ecclesiastical patronage throughout the Diocese at large.

In conclusion, the Chapter humbly beg to be heard on the points affecting their body, which have been touched upon in this Memorial; and as the Chapters of York and Lichfield, as well as the Welsh Chapters, have been reserved for future consideration, they trust that the prayer of their petition for the same indulgence may be granted by the Commissioners, who have already shown that they are not unwilling to reconsider their previous decisions, where a case is made out to justify a revision of them.

WHITTINGDON LANDON, *Dean*,
On the behalf of the Dean and Chapter of Exeter.

Exeter, 28 March 1836.

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MEMORIAL (2d) FROM THE DEAN AND CHAPTER OF EXETER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church, with respect to Ecclesiastical Duties and Revenues.*

The Memorial of the Dean and Chapter of the Cathedral Church of Exeter.

THE Dean and Chapter having received a copy of the Second Report of His Majesty's Commissioners, signed on the 4th of March 1836, addressed to the Commissioners, on the 28th of the same month, a respectful Memorial, in which they stated their objections to many of the propositions of the Report. A Fourth Report was issued on the 24th of June last, in its main result confirming the recommendations of the Second Report, but in various matters proposing amendments. The Chapter, upon mature consideration of the whole of the recommendations, as far as they affect their own body, and upon a review of the objections which were urged in their former Memorial, find-

ing themselves still unable to acquiesce in the recommendations of the Commissioners, are impelled by a paramount sense of duty to the Church, and by the oaths and statutes under which they individually hold their stations, to repeat their humble but solemn protest against the propositions of the Commissioners, as they affect the Church of Exeter.

They are the more encouraged in taking this course, because the Commissioners introduce their Fourth Report by stating, that "so many points were comprised in their former Report, affecting a variety of interests, rights and customs, that it was scarcely possible to lay down any general scheme, which might not be open to some objections, and into which it might not be necessary, upon further inquiry and consideration, to introduce some alterations." In fact, the Commissioners have, in their Fourth Report, proposed many essential alterations, some in principle, and some in matters of particular arrangement. The Chapter therefore, with confidence, expect, that if, consistently with the declared object of the Commission, and the general principles of the Report, any modification shall be found necessary for the better preserving the efficiency and respectability of the Chapter of Exeter, due attention will be given to the circumstances which may appear to render such modification expedient.

The Chapter do not design to give any opinion respecting the principles of the contemplated measures with regard to Cathedral establishments; they take the object to be, as expressed in His Majesty's Commission, "to consider the state of Cathedral Churches, with a view to the suggestion of such measures as may render them [most] conducive to the efficiency of the Established Church, and to devise the best mode of providing for the cure of souls, with special reference to the residence of the Clergy on their respective benefices;" and they will suggest no proposition which does not appear to them to be expedient and necessary for the preserving in efficiency their body, and at the same time affording every assistance, consistent with that efficiency, towards a better provision for the cure of souls.

The Chapter feel that the responsibility of the measure, or the defence of its principles, does not rest with them. They admit the expediency of making better provision for the cure of souls, and they will cordially co-operate in measures having for their real object the making Cathedral institutions more condu-

cive to the efficiency of the Established Church; but they more than doubt both the wisdom and the justice of diverting so large a portion as is proposed of the revenues of Cathedrals from their original purposes, to such a scheme of augmenting parochial benefices as is set forth in the Second Report,--of appropriating so considerable a share of Cathedral endowments to the augmentation of benefices, with which the foundation has no connexion, and the diverting ecclesiastical funds, to so large an extent, to the increase of lay patronage.

The Chapter, in looking to the preserving the efficiency of their own body, think that they are justified, by the whole tone and purport of the Commissioners' several Reports, and undoubtedly by the reason and justice of the case, in taking into account the extent and importance of the Diocese in which their Chapter is placed, the actual station it has hitherto occupied in public estimation, and the duties which necessarily attach to such a body in such circumstances; and after deliberate and anxious consideration of the wants of the Diocese, and solemn reflexion on the duties of their particular station, they are only the more confirmed in the conviction expressed in their former Memorial, that with less than a Dean and six Residentiaries, the efficiency and respectability of this Chapter cannot be maintained.

They think that, upon a just review of some particulars of the scheme, and without materially interfering with the general purport of the measure, modifications might be introduced, by means of internal arrangements, which would more effectually combine the two great objects of the Commission, than the actual plan proposed for the future constitution of their body.

The Chapter feel that they are amply justified, by various recommendations in the Reports, in assuming that the Commissioners will not refuse to enter into an examination of the particular circumstances of this Cathedral and Diocese, with a desire to maintain the body in a state of efficiency adequate to the great object of the measure; and that the Commissioners, in considering the best constitution of each particular Chapter for the future, will not hold themselves bound rigidly to adhere to the number adopted as the criterion for the general purposes of the Report.

In fact, it appears to be entirely in accordance with the view taken by the Commissioners, that the case of each Chapter

should be considered on its own special grounds. At Durham an undefined portion of the revenues of the Chapter is proposed to be assigned for the maintenance of the new University there. At Oxford, six Stalls are proposed to be reserved. In each of the Cathedrals of St. Paul's and Lincoln, instead of any Stall being proposed to be suppressed, a new Stall is to be created. At York, the whole of the separate estates of the Dean; at Lichfield, a portion of the separate estates attached to dignities; are reserved to the body. At Westminster, two Stalls are to be retained above the number, for the purpose of being annexed to parochial charges. Now, there may be good and ample reasons for all these variations, but the principle is thereby acknowledged, that exceptions from the general rule may be proper, and particular provisions may be expedient, to meet the special circumstances of the case.

All these special exceptions and provisions apparently have for their object the maintaining in greater efficiency the particular body to which they apply, or the advancing the general welfare of the place or Diocese in which the Cathedral is situate. In the case of the Chapter of Exeter alone is an exception made, to its peculiar detriment, by transferring part of the corporate fund to the aid of Episcopal revenues.

That the Commissioners acknowledge the fitness of considering the actual circumstances of each Diocese, is amply shown by the whole tenor of the Reports. In the arrangement of the episcopal Sees, attention has very properly been paid to the population and wants of each district; and if the maintenance of Chapters be essentially connected with that of the Sees, which undeniably it is, such circumstances, with respect also to those bodies, cannot with propriety be disregarded.

It is apparently in accordance with such principle that the scheme embraces the maintaining, in the case of Dioceses to be united, a Chapter in each, as well as the providing a Chapter for each of the two new Dioceses. The necessity, for the purposes of the general scheme, of maintaining an adequate Chapter establishment in each Diocese, is thus plainly admitted; and the adequacy of the Chapter of Exeter, under its proposed new constitution, to the large Diocese to which it belongs, is therefore a legitimate object in the inquiry.

Now, in the new arrangement of Dioceses, that of Exeter, which remains unaltered, will be the largest of all in extent of

territory, and, with the exception of London alone, the most important in point of population. It will, in fact, be found equal in extent and population to no less than three of the smaller Dioceses; and were it on this ground only, the Chapter of Exeter would think that there is good reason to ask from the Commissioners special consideration.

The Chapter must, with all deference, beg to express their strong dissent from the rule by which the contributions of the respective Chapters have been measured and ascertained. They with confidence submit, that in calculating the portion of each Chapter's corporate revenues, to be carried to the general fund, every circumstance regarding the wants of the Diocese, and the means requisite for maintaining in efficiency the particular body, ought to have been taken into consideration. The rule which has been actually adopted must operate unequally, because the effect is, that whatever be the amount of Chapter endowments, and whatever be its wants, without the least reference to either the one point or the other, the portion to be abstracted is made to depend simply on the number of shares into which Cathedral funds have in fact been divided; so that, assuming two Cathedrals with equal revenues, if in the one eight Residentiaries had been found necessary, and had been maintained, and in the other four only, from the more efficient Chapter half its means would be abstracted, and from the other nothing.

The Chapter have, in their former Memorial, set forth the duties performed by Residentiaries at Exeter. By the statutes and practice of the Church, two at least of the nine Residentiaries are always resident. They believe that the efficiency of their body has mainly arisen from this circumstance, and that a continuance of that practice is necessary for maintaining the character and respectability of the Chapter.

Under these impressions, the Memorialists will proceed to suggest the particular points wherein they trust that they may with propriety ask for some modification of the scheme.

In the first place, the Chapter submit that the proposal in the Second Report, to annex the income of a dignity and residentiary Stall at Exeter to the See, is at variance with the whole scheme, which, looking to Chapter funds for all that is required for parochial purposes, proceeds on the plan of maintaining the Sees out of the episcopal revenues alone. The circumstances are these:—the Bishop of Exeter holds in commendam a Pre-

bend, and also the dignity of Treasurer, and in that character is elected a Residentiary, and has the duties of a Residentiary to perform. There is a separate estate attached to the dignity of Treasurer, but none to any of the Prebends. In the Second Report, the Commissioners say, "In the Cathedrals of Lincoln, Lichfield, Exeter and Salisbury, there are Prebends not residentiary, the whole or part of the revenues of which belong to the Bishops of the respective Dioceses; and in the account presented to Your Majesty in our First Report, have been reckoned as part of the episcopal revenues. We think it advisable that these endowments should be permanently annexed to the respective Sees." This proposition, as far as it regards Exeter, proceeds on an erroneous assumption. The Prebends at Lincoln, Lichfield and Salisbury, are correctly stated to be not residentiary. They had been long since (two of them by Act of Parliament) permanently annexed to the respective Sees, and neither of them is held in commendam. But the preferment at Exeter is residentiary; it has never been permanently annexed to the bishoprick, and, on the contrary, is held merely in commendam. It comprises the estates of the Treasurer, with a share of the corporate funds belonging to a residentiary Stall. The ground, therefore, on which the Commissioners have for the present purpose reckoned the income of this preferment as part of the Episcopal revenues evidently fails; and their proposal, in this single instance, to appropriate both the separate estate of the dignity and a share of the Chapter revenues for the permanent augmentation of the See, is in direct violation of one of the fundamental principles of the measure.

To a reconsideration of the Report in this particular the Chapter look with much confidence, and they are willing to hope that the Commissioners, in correcting what is founded on error, may be ready to leave to the Chapter the means, thereby made available, of maintaining another Stall in the Cathedral.

A second particular is this:—The Chapter in their former Memorial pointed out the discrepancy in the effect of the measure on the income of Stalls on the Old and New Foundations, by making the corporate fund in the Chapters of the Old Foundations divisible, not, as at present, into a number equal to the number of Stalls, but into one share more than that number, for the purpose of giving the income of two Canonries to the Dean; and they suggested that, for the purpose of providing in

this manner for the Deanery, there ought, on the principle of equal justice to the Chapters of the New and Old Foundations, to have been left in the latter the income of one Stall more than the actual number filled. They do not see how, consistently with the declared principles of the Report, such a course can be avoided. Under these circumstances, the Chapter proposed that the division of their corporate fund should ultimately be into ten shares—to the Dean two shares, to six residentiary Stalls six shares, leaving to the general fund two shares; and they believe that such a diversion of one-fifth of the corporate income is as large a proportion of their revenues as can, with due consideration of the combined objects of the Commission, be so appropriated.

The Chapter think that, in urging these claims to the residentiary Stall proposed to be annexed to the Bishoprick, and to the additional share for the Dean, they are supported both by the justice of the case and the authority of the Reports themselves. But, in regard to the additional share for the Dean, they would, with a view to obviate the difficulty, take leave to suggest another plan, which might possibly better fall in with the general arrangement.

It appears that in the Cathedral of York it is proposed to leave for the endowment of the Dean his present separate estates. Now, if the Commissioners are not disposed to adopt the scheme recommended by the Chapter in their first Memorial, the Chapter would suggest that the plan adopted at York might with advantage be applied to Exeter; or, if it should be thought better for the purpose of making the income for the Dean less variable, the separate estates might be permitted to fall into the corporate fund, the Dean receiving an equivalent from that fund.

In regard to the important point of preserving the future constitution of the body by the mode of filling up vacancies as they may occur, the Chapter adhere to the opinion which they expressed in their former Memorial,—that the best arrangement, having regard to the character of the body itself, and the advantage of the Diocese in which it is placed, would be, that four of the six residentiary Stalls should continue to be elected by the Chapter out of the fifteen Prebendaries. The Prebends are nearly of nominal value, and in the Second Report it was proposed they should all be retained. The principal duty at present belonging to these Prebends is the preaching in rotation the

afternoon sermons in the Cathedral. The possession of such a Stall is highly valued by the clergy of the Diocese, as connecting them with the Cathedral Establishment, and as marks of honourable distinction;—the suppression of them would add very little to the general fund, and would inflict a serious injury both on the Cathedral and the Diocese.

The Prebends are all in the patronage of the Bishop, and it might not, perhaps, be easy to frame a constitution for a Cathedral body which would more effectually secure its full efficiency than that the Bishop should collate to such Prebends the most learned and exemplary of his Clergy, and that out of these the Chapter should elect one to fill a residentiary Stall, whenever one might become vacant. Such is the actual constitution of the Chapter of Exeter; and the Chapter trust that, as nothing will be gained by the change, a scheme so well calculated to secure a succession of men the most fit for such a station may not be altered.

Two of the six Stalls the Chapter propose should be annexed to the office of Archdeacon. The Diocese of Exeter is divided into four Archdeaconries,—three in the county of Devon, and the other comprising the whole county of Cornwall. The Chapter would recommend that two of the four Archdeacons for the time being shall be Residentiaries; and that with a view to provide for the two who may not, for the time being, hold residentiary Stalls, two benefices of proper charge and income in the Chapter patronage, and within the Diocese, shall be held by such two Archdeacons.

The Chapter have with much satisfaction seen that in the Fourth Report the Commissioners propose (56th proposition) "that the property and revenues to be vested in and paid to the Commissioners under these propositions be, after a due consideration of the wants and circumstances of the places in which they accrue, applied to the purpose of making additional provision for the cure of souls in parishes where such assistance is most required, in such manner as shall be most conducive to the efficiency of the Established Church."

The principle, that the wants and circumstances of the places where the Chapter revenues arise are to be first considered before any part of them is to be made applicable to additional provision for the cure of souls in other places, appears to be here

conceded. The Chapter entirely concur in the wisdom, policy, and justice of that concession, and they trust that its fair spirit and meaning will be kept strictly in view in the working out of every part of the arrangement which is the subject of the present inquiry.

The Chapter in their former Memorial made a suggestion that a particular benefice in the patronage of the body immediately adjoining the city of Exeter, and embracing a large population, might with advantage be annexed to a residentiary Stall. They think that the principle upon which that proposition was founded is one of the first importance, calculated as it is to combine most intimately the two leading objects of the Commission. It is in conformity with this principle, and with a view to render the means in possession of Cathedral bodies available in the most extensive way to the great purposes of the present inquiry, that the Chapter now propose that to each of the residentiary Stalls some benefice in the Chapter patronage should be permanently annexed,—a benefice with some considerable population and charge, and at the same time calculated by the amount of its income to sustain the dignity of the Stall. In fact, the benefices in the Chapter patronage will permit a selection of this description, which might be so arranged as to place the Residentiaries very conveniently in different parts of the Diocese. On the same ground, one of the benefices in the patronage of the Dean, or one of the Chapter benefices in exchange, might with much propriety be annexed to the Deanery.

The Chapter will venture to make this further suggestion: that if it should be thought expedient to found a second Archdeaconry in the extensive and populous county of Cornwall, an appropriate benefice in the Chapter patronage within the new district might be annexed to such Archdeaconry.

By these annexations, without in the least infringing on the pecuniary means which may be required for general purposes, great assistance may be afforded in maintaining the requisite body of Residentiaries, in full accordance with the duties they would have to perform and the station it would be desirable they should fill in the Diocese and Church at large. It would not be expedient that a longer period of residence should be required than four months in the year, except in the case of the Dean Assigning, then, to each Canon a residence of that duration,

together with a parochial charge, the number of six, and not less than six, would provide throughout the year for the residence of two at the Cathedral.

But whilst the Chapter admit that an establishment consisting of a Dean and six Canons would, by securing the constant residence of two, be sufficient for the performance of the Cathedral services and the other duties which devolve on the members of the Chapter in the city, they must at the same time avow their conviction that even such a reduction of their number would be attended with no small detriment to the Church. For if it be desirable to maintain a gradation of orders in the Church corresponding to that which exists in our civil polity, and to insure among the higher ranks a respect for religion in the persons of its ministers; if it be desirable to provide incitements to professional exertion, and rewards for distinguished merit; or if it be desirable that the Bishop should be enabled to gather round him the most eminent of his Clergy, who may assist him as a standing Council, then your memorialists will assert, without fear of contradiction, that a Cathedral Establishment consisting of the full numbers of the present body is not more than sufficient for these purposes in this extensive Diocese, and they feel that nothing less than paramount necessity can justify a diminution of the number.

It remains to call the attention of the Commissioners to the subject of the Patronage of Cathedral bodies. The Chapter have in their former Memorial, with all respect and deference to the high names attached to the Report, urged their reasons against the transferring to the Bishops so very large a portion of the whole ecclesiastical Patronage as that of all the benefices belonging not only to the separate dignities which are to be suppressed, but those also belonging to the Deans and Chapters in their corporate capacity. The Chapter are, upon reflection fully confirmed in the grounds they have taken for those objections. In principle, the Chapter think it can never be maintained that a body, intended to be preserved in full respectability and efficiency, will not be competent to dispose of its preferment to the advantage of the Church at large.

The Chapter perceive, that whilst the whole of the patronage belonging to the separate dignities and Prebends (as well those intended to be suppressed, as those which are to remain,) is proposed to be placed in the power of the Bishops, absolute and

free from all restrictions, it is recommended that the Chapter patronage proposed to be transferred to them should be placed under certain restrictions, designed to insure its being used for the benefit of the Clergy of the Diocese.

The Chapter do not understand for what sound reason this distinction is made; nor do they admit the principle that ecclesiastical patrons should, by being made subject to special restrictions, be placed under the invidious imputation of disposing of their Patronage unworthily. But if restrictions of this kind shall be deemed expedient, this body will never object to regulations which may render the actual use of their Patronage more beneficial to the Church at large. They, however, feel bound, upon every sound principle, to urge their claim that the Patronage at present vested in them should remain at their own disposal. And if Chapters are in future filled up, as they ought to be, with the most exemplary and distinguished of the Clergy, they cannot conceive how such patronage could be placed in the hands of persons better disposed and qualified to exercise it for the general good.

With regard to the power proposed to be given to the Commissioners of alienating the houses of residence, which under the new arrangement might remain unoccupied, the Dean and Chapter with much confidence submit to the Commissioners, that these houses, situate as they are in the precincts of the Cathedral, ought under no circumstances to be so alienated. The Chapter think it must be obvious to the Commissioners, that nothing could be more inconvenient and more destructive of good order, than that such houses should pass into hands over which the Dean and Chapter would have no controul.

In respect to the intended provision for making new Statutes, the Chapter pray that no power should be given to the Visitor to alter their Statutes without their concurrence. According to the ancient usage of their Church, the Chapter of Exeter have always had a concurrent voice with the Visitor in making Statutes, and they desire to retain that privilege.

In conclusion, the Chapter cannot but express their deep regret, that His Majesty's Commissioners should in their several Reports have recommended changes of such fundamental importance to the whole constitution of Cathedral bodies, without previous communications with the several Chapters whose rights and interests are so materially affected. They still think that

free and personal discussion might tend to the good of the Church and the advantage of the public, and they again urge their petition to be heard; at the same time expressing their readiness to afford the fullest information on all the particular matters referred to in their Memorials, on which His Majesty's Commissioners may be pleased to examine them.

Given under our common seal the twentieth day of December, one thousand eight hundred and thirty-six.

(C S.)

MEMORIAL FROM THE DEAN OF EXETER.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with respect to Ecclesiastical Duties and Revenues.*

The Memorial of the Dean of the Cathedral Church at Exeter.

THE Dean of Exeter having read the several Reports of His Majesty's Commissioners, humbly begs leave, with all possible respect, to submit the following points to their consideration. He would only ask permission first to state, that, at his advanced time of life, he can have no personal interest in the suggestions he presumes to lay before them.

The Endowments of the Deanery of Exeter are of very ancient date; and in order to give weight and respectability to that dignity, in parts of the Diocese far removed from the Cathedral Church, portions of those Endowments have been assigned, at a considerable distance from each other, within the Diocese. These portions were judiciously calculated to engage public attention, and to insure public respect to the rank and character of the Dean. They consisted of small manors in the parishes of Bishop's Tawton and Braunton, in the north of Devon, and the great tithes and patronage of the aforesaid parishes, and of Colaton Raleigh, in an opposite part of the county.

The Dean humbly hopes, that, for the preservation of the long-established dignity, possessions, privileges and influence, attached to this office, none of these may be withdrawn; trusting, as he does, that there is no reason to think them of less public and national utility in the present times, than they were always esteemed to be in times past.

WHITTINGTON LANDON,
Dean of Exeter.

29 January 1837.

## MEMORIAL FROM THE VICARS-CHORAL OF EXETER.

*To His Majesty's Commissioners for considering the State of Cathedral Churches with reference to Ecclesiastical Duties and Revenues.*

The Memorial of the College of Vicars-Choral in the Cathedral Church of Exeter.

THE College of Vicars-Choral at Exeter consists of four clergymen and eight laymen; the former are called Priest Vicars, and the latter Lay Vicars. They have been founded as a college, with a distinct endowment, for 600 years; and unless it shall be found imperatively necessary for the object of the Commission, they pray that so ancient a constitution (and which, from statutes made from time to time, has been varied to meet existing circumstances) may not be dissolved.

The duties of the Priest Vicars are similar to those of Minor Canons in other Cathedrals; they read or chaunt the daily prayers, which at Exeter are three times a day. The Lay Vicars with the Choristers form the choir of the Church. And they will undertake to say, that the whole of the Cathedral duties devolving both to the Priest and Lay Vicars have been hitherto performed to the honour of the Church and the satisfaction of the public.

The Memorialists believe that the actual constitution of the College as to numbers, is that the best adapted to the services to be performed; indeed, they are entirely confident that no reduction of the numbers can be made consistently with maintaining the body in proper efficiency.

The endowment consists of distinct property belonging to the body, with the addition of some fixed sums paid by the Chapter. By various statutes of the body, part of the property belongs to the Priest Vicars exclusively, and the other part is divisible amongst the whole, both Priest and Lay Vicars, in certain proportions. A considerable part is let, not on beneficial leases, but at the best annual rent, and produces a regular improved and improvable income. By continued attention to the management of the latter property, it has been of late years made to produce a better income, and it is likely, under the same management, to be an advantageous property to such a body, be-

cause it produces a regular annual income, at the same time that it is capable of improvement.

The Memorialists cannot believe it to be the intention of His Majesty's Commissioners to decrease the income of the body, which, on inquiry, would be found certainly not too large for the duties required, and for preserving the members in that state of respectability which it must be the object of the Commissioners to uphold.

It does not appear by the Fourth Report what precisely is the object in view with regard to these bodies. The Memorialists trust that it is to improve, rather than diminish, the advantages and character of the situation. It is proposed that the income of the Minor Canons be not less than 150*l.* per annum. The proposed income of the Lay members of such bodies is not stated.

The Memorialists feel confident that the Commissioners will be satisfied upon any inquiry they may make into the duties of the situation at Exeter, that the stipend of a Priest Vicar ought to be larger than 150*l.* per annum. And, in soliciting further investigation, they are assured that, upon a fuller examination into the state of the body, the Commissioners will see no reason to find fault with the manner in which the duties of the Cathedral have been performed, or the way in which the property has been dealt with; and this examination could only be accomplished by a personal interview of one of the members most conversant with the subject with His Majesty's Commissioners. The Memorialists confidently trust, that before the Commissioners finally resolve to recommend the dissolution of the existing body, with its separate endowments, a full inquiry will be made into the best means of maintaining the body in efficiency, and preserving that character which has hitherto been found conducive to the due performance of the duties of the situation. They invite an inquiry, of which they are assured there can be but one result, to make all their means available to uphold the situation, and to put on a more sure footing the permanent respectability of the Choir.

MEMORIAL FROM THE CHAPTER OF HEREFORD.

*To the most Reverend the Archbishop of Canterbury, and His Majesty's other Ecclesiastical Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

We, the Chapter of Hereford Cathedral, apprehensive that the silence which (as a body) we have hitherto maintained, with reference to the measures recommended by His Majesty's Ecclesiastical Commissioners for making Cathedral Chapters available to the general purposes of the Established Church, may be considered as evincing the absence of any objection on our part to the recommendations referred to, on the score either of justice or expediency, beg leave respectfully to state, that our implicit confidence in the wisdom and piety of your Grace, more especially as President of the said Commissioners, has led us to delay to the latest moment the obtrusion of uninvited and, as we had sanguinely hoped, unnecessary representations. But that now, after the appearance of the Fourth Report, and on the eve of the meeting of Parliament, we deem it a sacred duty to express our earnest deprecation of so much of the said measures, more especially as recommend the violation of our statutes, in the future mode of our appointment, the reduction of our number, and the alienation of our ecclesiastical patronage, as well as the proposed dismemberment of the College of Vicars-Choral—measures which we presume to think altogether inconsistent with the confessedly important object of maintaining the Cathedral Establishment in a state of respectability and efficiency. The several considerations on which this deprecation is founded (already stated at much length by other Capitular bodies) appear to apply with peculiar force to our own particular case, as in other respects, so especially with reference to the heavy inherited debt which oppresses the fund applicable to the reparation and maintenance of the fabric. Nor can we but strongly apprehend that the proposed changes in the constitution of our body will obstruct or defeat the other purposes avowedly kept in view by His Majesty's Commissioners in dealing with Cathedral establishments; viz. the proper performance of the Church service, the due reward of professional merit, and the other laudable objects contemplated by our Founders—objects which those

pious benefactors of learning and religion sought to secure and perpetuate by statutes guaranteed by the sanctity of oaths.

Signed, by order of Chapter, *Theo. Lane,*
Hereford, 2 January 1837. Chapter Clerk.

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LETTER FROM THE DEAN OF HEREFORD TO THE SECRETARY.

SIR, Madley, near Hereford, 30th Jan. 1837.

OBSERVING, in a recent communication made by you, that you express yourself in these words, "I am directed by His Majesty's Church Commissioners to acknowledge the receipt of a Memorial from the Dean and Chapter of the Cathedral Church of Hereford[1];" I beg to state, for the information of the Board, that the Memorial in question was agreed upon by three of the Canons residentiary of the Cathedral Church of Hereford, and that I am not a party to it.

I do not mean to say that I entirely dissent from its remarks; but regarding, as I do, the present state of opposition between the Ecclesiastical Commission and Cathedral bodies as most unconstitutional and most detrimental to the Church, I have thought it my duty to abstain from communications in such a spirit.

At the same time I would reserve to myself the privilege of laying before the Board or Parliament such observations as my past experience, as a curate, incumbent, and dean of a Cathedral Church with a peculiar jurisdiction, combining episcopal, in a great degree, and archidiaconal authority over 32 parishes, may enable me to make.

I have the honour to be, &c.

JOHN MEREWETHER,
*Dean of Hereford.*

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MEMORIAL FROM THE CUSTOS AND VICARS OF THE CATHEDRAL OF HEREFORD.

College, Hereford, 28th Feb. 1837.

The following Memorial is respectfully addressed to *the Ecclesiastical Commissioners* by THE CUSTOS AND VICARS OF THE CATHEDRAL CHURCH OF HEREFORD.

IN consequence of the recommendation contained in the Fourth

[1] This was in consequence of the Memorial purporting on the face of it to be from the Chapter.

Report of the Ecclesiastical Commissioners to dissolve forthwith the minor ecclesiastical corporations, the Custos and Vicars of the College of Hereford feel themselves called upon respectfully, but firmly, to protest against its adoption, from a sense of justice to themselves, the right which they inherit, and the danger of the principle which is involved in the proposed annihilation.

In the 19th year of King Richard the Second the College of Vicars was, by letters patent, made a corporation, by the name of the College of Vicars, and were empowered to choose one of their members annually as their head. After the Reformation the said Custos and Vicars obtained a more clear and ample charter, in the 39th of Queen Elizabeth, by which the said college was founded anew, made one body politic, endowed with certain lands and tenements, a common seal, and a right in all courts and causes to implead and to be impleaded, under the name of the Custos and Vicars of the Cathedral Church of Hereford. They were likewise enabled from time to time, for the due management of their affairs and internal subordination, to choose a Custos out of their body, with certain powers and personal privileges, who was not to be elected annually, as before, but permanently, and for life.

Since this period, uninterruptedly, to the present time, the said society have acted as a corporation, held chapters, granted leases, kept their own records, elected and sworn their own officers, received their own rents, and in all respects managed their own affairs.

In many respects they stand quite alone, and with such peculiarities of construction and special provisions of foundation, as to give them an equitable right to a separate consideration, on their own merits, at the hands of the Commissioners. In regard to the other eight minor corporations, that of St. Paul's is called the College of Minor Canons, and has therefore a similarity of name, but they have no residence; and at Exeter, of the four priest vicars one is called Custos, and an apparent resemblance of government therefore, but neither have they any place of residence. The Custos and Vicars of Hereford Cathedral stand alone in the completeness of their organization, and possess, not only the requisites of a body subsidiary to choral uses, but all the peculiarities of an establishment regularly collegiate. They have a common hall, a common room, a common table, a head, a librarian, clavigers, and all other officers necessary to the orderly arrangement, subordination and self-government of such an in-

stitution. This they mention not as antiquarian curiosity; but they submit, on the strength of it, that they have an equitable right to be dealt with, not merely as a body framed for the active but inferior services of Cathedral duty, but on the higher and special ground of a college for religious purposes, a corporate society of clergymen with an independent character, exclusive of and superadded to their choral character. They submit—that a reformation, and not a subversion, if such shall be proved to be necessary, a reduction and a restoration to its original principles and intentions, if from them it shall appear to have departed, is the only course consistent with safety in dealing with such bodies, and marked out alike by equity, precedent, and a true far-seeing policy:—that dissolution is an extreme measure, at variance with the professed objects of the Commission, and only to be justified by incorrigible abuses, or by such essential and original defect in the establishment as is irreconcileable with the larger interests and the more sacred duties which unquestionably they were intended to promote:—that to crush them by the mere weight of power, to punish without accusation or inquiry, and degrade without a crime, is opposed not only to universal justice, but to the peculiar principles of our constitution in Church and State; and, by depriving the weak of that protection which equal law was intended to give, perilous to all vested and inherited rights: —that even in a period rife with precedents of violence and arbitrary power, the reign of Henry the Eighth, much respect was paid to corporate privileges, and the sacredness of testamentary disposition, that the *formality* at least of a consent was thought essential to the dissolution of the suppressed institutions.

They know not that, before the appearance of the Report, the resolution to subvert the inviolability of corporate bodies, save for crimes charged and proved, or by their own consent, has ever been openly avowed and acted upon, either in civil or ecclesiastical changes within this realm. Certain it is, that in the late reconstruction of the municipalities throughout the kingdom, a measure allowed on all hands to be bold and aggressive, though their basis was enlarged, and the conditions of admission popularized, the principle of perpetuity was preserved, the sacredness of property untouched, and the peculiarities of corporate bodies in no way compromised. They claim protection, therefore, not only on the narrower ground of that respect and tender caution ever accorded by the wisest men to establishments for religious



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purposes, but on the unquestioned plea of civil right, and the practices of civil legislation. But their fate involves that of other and more powerful bodies, and the destruction of more imposing bulwarks of our venerable Cathedrals than themselves. They challenge any ingenuity of wit to point out any difference in principle between the rights of the greater and minor corporations. They submit, that the working out of the principle of dissolution to its legitimate extent can only end in the annihilation of the greater Cathedral Chapters, as a *matter of reason;* and that, in an age of innovation, for innovation's sake, of contempt of ancestral and prescriptive privileges, and of a reckless following out of any surrendered principle, that annihilation is likely to follow *as a matter of fact*, at the fiat of the Legislature.

If, therefore, the Commissioners are anxious for the maintenance, in their corporate integrity at least, of the more powerful and wealthy corporations, they give up, in the judgment of their memorialists, the vantage ground on which alone they can consistently be supported; they abandon the yet unsurrendered, though much assailed, position of rights immemorial and chartered privilege, and leave to the mercy of a changeful expediency, which may be plied against them with a strength proportioned to their greater wealth and liability to popular odium and misrepresentation, those very establishments which they desire to protect and perpetuate. And here they cannot refrain, on the broad principles of right, from entering their most deliberate and solemn protest against their dealing out a different measure of treatment to the greater and smaller bodies. *Justice* knows nothing but the *right;* greater or smaller, richer or poorer, are terms not to be found in its vocabulary, and fundamentally subversive of its principles. Yet such will be the case, undeniably, if a corporation like this be legislatively dissolved, whilst others, with no difference of principle or superiority of right, are to be maintained inviolate. Though the wrong done to them may be sheltered from the public by the obscurity of the sufferers, or the want of sympathy with objects alien to the popular feeling of the day; yet they cannot surrender the claim to be treated like their more powerful brethren—the privilege of complaint—firm remonstrance against this partiality of wrong—nor the hope as yet, which their respect for the Commissioners still keeps alive, that it has arisen from the perplexity of ill-defined claims, and a misconception of the strength of their cause, rather than a carelessness of justice, or a disposition to spare the strong at the expense of the weak.

But whilst they express themselves with this unreserved liberty, they beg to assure the Commissioners that they, in their sphere, appreciate at its value the solemnity of the crisis and the magnitude of their task. They repose on the purity of their intentions and the earnestness of their zeal. They reverence the station which has called them, in the agency of our common mother, to the burthensome and invidious office of remodelling our venerable Establishment, and repairing the decays of time. They pray for the blessing of God on an undertaking so awful —a responsibility, in our days, without example. If sacrifices are necessary, they are ready to meet them with as willing a spirit and frank a surrender as their brethren; to reduce their numbers, and devote their emoluments to the holy purpose of increasing poor cures, and giving a wider range to spiritual exertions. They feel the strength of the claim, and would count the object cheaply purchased by anything short of measures which seem to them to involve the abandonment of sacred principles, and to sacrifice to a superficial advantage and temporary gain the ultimate security of the Establishment. They only demand an equal measure, the preservation of their corporate existence, if they preserve it to the larger bodies, and the management of their property under the new arrangement, if it is to be secured to the former. The allowance which the Commissioners propose to make out of their surrendered property they cannot consider as a compensation; it is no equivalent for their proprietary rights, and the honourable pride of independence. It is no equivalent for the disruption of ancient ties, habits of intercourse immemorially established, and the connexions of neighbourhood and tenantry. It is no equivalent for the loss of local influence, and the surrender into the hands of strangers, of their venerable and time-honoured walls. They will no longer be a subordinate body, as they are and ought to be, but powerless stipendiaries, from which their founder purposed to rescue them, wrought into harsh and heart-burning contrast with those whose rights, undistinguishable from their own, are yet preserved to them; and suffering without a fault a change tantamount to a penal degradation.

Their Custos-ship has been for centuries an office for life, has always been a link between themselves and the superior body, and conferred a personal dignity and prescriptive influence on its possessor. Of this our present head will be stripped by an immediate dissolution, and brought not only to a level with the

general body, but below those who are now inferior in rank, but superior in age; a wound to private feeling which a great public good alone can justify, and which it is unworthy of no public body, however distinguished, to avoid. All this pain and, in their judgment, partiality of wrong, and degradation of those who do not merit it, will inevitably result from carrying into immediate effect *the proposed dissolution.*

But if their principles are wrong, if their views are narrow, and their arguments feeble; even if personal interest, in the eyes of the Commissioners, invalidates their reasoning and unnecessarily embitters their feelings, yet one thing, they submit, is beyond dispute. With equal justice and consideration the Commissioners have laid it down as a principle to respect all vested rights,—rights of property. All are alike compromised by a present and violent dissolution of their body; nor will they be balanced, they will not say by an equivalent advantage, but by any advantage at all. It is only by the dying off of their present members that their revenues are to become available for the purposes contemplated by the Commissioners; and this will be in nowise hastened by depriving them of their corporate privileges, which, even if reduced to four, they might exercise as efficiently as the greater Chapters, whom it is proposed to bring down to that number, without forfeiting the management of their revenues. On this principle, unreservedly avowed, and, they will not doubt, as honourably acted on, they confidently trust that whatever be the future distribution of their revenues or constitution of their body, the measure will not be permitted to affect the present members. None of them are young, and several have been members of this society upwards of forty years; and as each is removed by death or other causes, his share in the common property may be paid into the hands of the Commissioners, as is intended to be the case in the larger Chapters. This boon they will regard with gratitude, and look with respectful confidence to receive it at their hands; and though they may lament in prospect the dissolution with themselves of their ancient society, and dissent from the principles on which its fate is sealed, they will escape in their own persons the infliction of an uncalled-for wrong and the pain of present degradation.

JAMES GARBETT,
Custos of the College of Vicars.

MEMORIAL FROM THE DEAN AND CHAPTER OF LICHFIELD.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

WE, the Dean and Canons Residentiary of Lichfield Cathedral assembled in Chapter, fearful lest our silence should be supposed to proceed from indifference, or should be construed into assent to the important alterations which have been proposed in the constitution of our Cathedral establishments, yet unwilling to urge again at length those general objections which have been already laid before the Commissioners, in the powerful and elaborate appeals transmitted from the Chapters of Canterbury, Winchester, Exeter, and Salisbury, though we entirely concur in their chief purport, beg leave respectfully to state our opinion upon such points as more immediately bear upon our own statutes and customs.

It appears to us inexpedient to suppress the minor Prebends founded in our Church, but not requiring residence; because,

They constitute honourable distinctions in the Church, enabling the Bishop at his discretion to stimulate the exertions of those who have begun their professional career in a promising manner, or to reward those who have laboured long and successfully in the cause of religion.

They supply a body of auxiliaries to the Dean and Canons, whose assistance is often found serviceable in preaching the Word of God, and performing the public ministrations of the Church.

They contribute, at the time of the Prebendary's admission, to the support of the library of the Cathedral; as well as, in many instances, to that of local institutions of a charitable nature.

We are also of opinion, for the reasons so ably stated in the second memorial from Salisbury, (that foundation being constituted in many respects similarly to our own,) that four Canons will not be found a number so well suited as six to the due and efficient performance of the duties of the Church.

But whilst we thus express our common feeling in favour of retaining both the ancient number of six Residentiaries and the

Minor Prebends founded in our Church, we see no objection to the annexation of two residentiaryships to archdeaconries in the Diocese, nor of two more (in the event of six being retained) to livings in the gift of the Bishop needing augmentation, leaving two independent Canonries, for general purposes of advantage and encouragement. Nor do we disapprove of some of the Prebendal Stalls being united either to the livings belonging to the Prebends themselves, or to Churches in populous towns within the Diocese under the patronage of the Bishop, as has been done in two instances in our own Cathedral with good effect; due regard being had in the latter case to the spiritual wants of the parishes with which the respective Prebendal estates are more immediately connected.

We venture respectfully to submit to the consideration of the Commissioners, that such partial annexation of Canonries and Prebends according to circumstances, which can be regulated by no general law, would accomplish the end in view, as far as they can be properly made to do so consistently with the preservation of our Cathedral establishment in its ancient and integral state, in point of numbers and of revenues. Anxious as we must always feel "for the augmentation of poor benefices containing a large population" (of which we may be permitted to say that we have recently given more than one proof), "and for adding to the number of the parochial Clergy," we cannot but think that more just and equitable means of attaining these truly desirable objects may be suggested than the suppression of Prebendaries and Canons, and the alienation of their estates to form a general fund (a measure which we entirely deprecate) for distribution far or near, perhaps to benefit distant parishes and other patrons.

The proposed transfer of our patronage to the Bishop has been viewed by us, in common with the public at large, with surprise and alarm, as an unjust and needless alteration, uncalled for by any abuse in our exercise of the right, and having no immediate connexion with the declared object of the proposed changes, viz., the augmentation of small benefices; nor do we feel satisfied with the mode pointed out for the exercise of our patronage in future, which would confine it to members of our own establishment, and check individual nominations in the case of friendly options. The presentation, by the Chapter, of members of their body to vacant livings in their own gift is liable

to invidious remark; and though we are willing to admit generally the fair claim of our Priest Vicars to such preferment, yet we think it inexpedient to deprive the Chapter of the exercise of a fair discretion in the distribution of preferment in their gift. Our sentiments on this recommendation of the Commissioners closely coincide with the remarks already submitted to their consideration in the Memorial from the Dean and Chapter of Canterbury.

We are further of opinion that it is inexpedient to diminish the number of our Priest Vicars. We think five a number by no means greater than is calculated to supply the office efficiently; and even if the Residentiaries should be reduced to four, it appears to us that each member of the Chapter ought to have the privilege of appointing a Vicar.

In conclusion, we entreat the Commissioners to pause before (under the general circumstances of the increased population, wealth, and mental advancement of the kingdom at large) they venture to recommend to his Majesty the extinction of one-half of those few rewards and honourable distinctions, among a body of 15,000 individuals, which are subsidiary means of attracting men of rank, talent, family, and fortune within the pale of the Church to adorn her altars, defend her faith, and grace her ministry by their influence, their learning, and their charities; and we desire to express our fervent trust that the intentions and testamentary dispositions of Founders and Benefactors, the statutes and customs, the ancient tenures, the efficiency and utility of Cathedral Institutions, will be carefully respected and preserved in the proposed arrangements, and in all legislative enactments which shall affect the honour, interest, dignity, discipline, and maintenance of the Church of Christ established in this realm.

Given under our common seal, the third day of February one thousand eight hundred and thirty-seven.

(C. S.)

MEMORIAL FROM THE DEAN AND CHAPTER OF LINCOLN.

*A Memorial addressed by the Dean and Chapter of Lincoln to His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

We, the Dean and Chapter of Lincoln Cathedral, having bestowed much painful attention upon the Reports of his Majesty's Commissioners appointed to consider the state of the Established Church with reference to Ecclesiastical Duties and Revenues, feel it our bounden duty to protest against many of the recommendations therein contained; and to accompany that protest with an earnest entreaty that the Commissioners will reconsider those important topics to which the following observations refer.

We acknowledge, with all the deference justly due to eminent piety and high authority, that the name of our excellent Primate stands at the head of the Commission, followed by those of other distinguished prelates, as well as lay Commissioners, whose station and attainments entitle them to confidence and respect; and we cannot, therefore, but be strongly sensible of the unfortunate and unfavourable position in which we are hereby placed, a position, leaving us the choice, either of silent acquiescence in what we deem essentially injurious to the best interests of the Church, or of manfully "withstanding to the face" those who are set over us, because we believe they "are to be blamed." The fault, however, we trust, must in fairness rest with those who have forced this painful alternative upon us.

At a time when so many will triumph at the sight of Church dignitaries differing about the means of rendering the ministry more efficient, it is lamentable to hear the tone of sarcastic exultation with which the enemies of the Establishment echo the cry that patronage and profit are the prominent subjects of dispute. When the strictest union of sentiment, especially amongst its higher orders, seems more than ever requisite to uphold in all its purity, the Apostolical Church of England, it is lamentable to be told that it exhibits symptoms of weakness and danger, inseparable from the division of a house against itself. It is lamentable to see any of her natural guardians aiding to strip her of her grandeur, sweeping away one integral part of

her constitution, by the annihilation of one amongst her highest ranks of ministers, and utterly dissolving her minor corporations, coeval and intimately connected with the venerable foundations and imposing dignity of her Episcopal sees. And while we deprecate this reckless contempt for the institutions, provisions, and appointments of the early benefactors of our Church, we cannot conceal from ourselves the unhappy truth, that in those high places whence formerly proceeded pious endowments, and jealous defences of the external majesty of religion, there appears to be now an unseemly consultation how much of her apparel can be stripped of, instead of the primitive pride of rendering her more glorious to behold; a disposition to abandon those bulwarks which have been set up to give strength and honour to Episcopacy, instead of intrepid zeal in their defence. Nor can we but think there is more than common ground for alarm, when we recognise the hand of the spoiler where our ancestors found bounty and protection.

Had it, indeed, been thought proper, as we have good reason to believe was once intended, to have previously consulted those ecclesiastical bodies who are now called upon, by a sense of the duties which they owe to the Church, their Founders, and themselves, to speak boldly in defence of their own existence in the high station they have hitherto occupied, we believe that the Commissioners might have been induced to pause before they proposed so many dangerous innovations. Even now, we trust, it may not be too late to prevent their recommending to the Legislature measures which we are prepared to show would be subversive in a great degree of the pristine dignity and actual efficiency of Cathedral Chapters; involving, as is confessed, a necessity for material changes in their statutes; abolishing many of their approved customs; taking away some of their vested rights and privileges, in despite of express declarations to the contrary; interfering with the administration of things committed to their especial charge; encroaching upon their revenues, and confiscating their patronage. We trust that the narrow view which has been taken of the principal objects contemplated by the Founders of our Cathedral bodies, may yet be extended into due consideration for the more indirect, but perhaps even more generally useful, services which the members of those bodies have rendered in past ages, and which, under Providence, it is confidently hoped they may still continue to render, to

Christianity. It would ill become us to speak of the individual utility of Residentiaries in their respective cities; but without reference to ourselves, we may be permitted to assert, that their charities, their exertions in the cause of religious education and improvement, their superintendence of local establishments, their influence upon the character of society, the respect and attachment often felt through them for the Church, are all uses which must ever exist in proportion to the consequence, in the eye of the public, which their situations have hitherto given them; and this consequence, in a world like ours, must depend greatly upon their temporal circumstances, much upon their actual wealth, and much upon their continuing to compose one unvarying body, unchanged in their own number, in that of those who assist them in the performance of the services of the Church, and in that of their immediate officers and dependents.

We state thus broadly our conviction, that individuals bearing a certain rank and outward appearance in the Church, are in various ways essentially beneficial to the community, because we fear that there is moving abroad a mischievous disposition to magnify, at their expense, the pastoral office and ministerial industry of those who are invidiously called the working Clergy. Not to dwell upon the invidiousness of this distinction, by adverting to the fact that, as our Cathedrals are at present constituted, almost all their dignitaries are employed for a great part of the year in parochial duties; it may be urged further on their behalf, that they form a connecting link between the higher and the lower grades in the ministry, raising the latter into importance; and are enabled to qualify themselves the better to be in their turn "workers together with them," by enjoying stated intervals of comparative leisure; intervals, in which the exercise of subordinate authority attaches them to the principles by which episcopal power is upheld; while their regular attendance upon the choral services of the Church secures to the public the full preservation of the most beautiful and striking solemnities of Christian worship, together with the more substantial comforts of daily prayer and thanksgiving.

And here, as immediately connected with the part of the subject now before us, we cannot refrain from stating our hearty concurrence in all the observations so powerfully made by the Dean and Chapter of Winchester, upon the intimate connexion which subsists between Cathedral institutions and the mainte-

nance of a sound theology. A consideration this, which we should not shortly dismiss, but that we fear to weaken, by any additions of our own, what is in itself so strong; and that we trust an appeal, such as we are now alluding to, needs not the aid of mere repetition.

We desire also to follow the example set by the Dean and Chapter of Canterbury, in claiming an absolute right to the free disposal of all that is our own; and in declaring at the same time our readiness to apply such remedies as circumstances permit, to the evils upon which the Commissioners dwell in their Reports.

That there are evils, we admit; and in searching for remedies, to which we think Cathedral bodies might be made in some degree available, many fresh and weighty objections occur to the sweeping extermination of all Prebendal Stalls, and to the extraordinary decision, that every Chapter shall henceforth consist of a Dean and four Canons only.

But indeed the changes proposed are so great and various, that, to see them in their true light, they require to be considered somewhat in detail.

The Reports profess to have in view two grand objects; viz., 1. To improve certain populous benefices: 2. To add to the number of Clergymen and Churches. And to accomplish these purposes, what do they recommend?

To extinguish, with very few exceptions, all non-residentiary dignities. To change the number of Residentiaries in all Cathedrals, with the exception of York, Chichester, and Carlisle, in each of which the number at present existing is five, viz. a Dean and four Canons. To destroy the corpses or separate endowments of all Residentiaries. To confiscate, for the benefit of their repective Bishops, all the patronage now belonging to any Residentiary as a corporation sole. To confiscate, for the benefit of their respective Bishops, much of the patronage now belonging to Deans and Chapters as aggregate corporations, and to impose certain restrictions upon their disposal of the little they will be allowed to retain. To dissolve all the corporations known by the name of Minor Canons, Priest Vicars, Vicars-Choral, or Chaplains, &c.; and to give them fixed salaries in lieu of their estates, which are to be confiscated; and to confiscate also their advowsons for the benefit of their respective Chapters.

To alter the ancient statutes of all Cathedrals, so as to meet the exigencies of each new arrangement.

These surely are startling propositions; and since they have now been before the public for the space of several months, during which period they have given rise to numerous pamphlets, letters and remonstrances of various kinds, we are warranted in saying, that have created surprise and regret among many sober-minded and disinterested well-wishers to the Church. The remarks which have been made upon them by clergymen of different ranks, are evidence of their disapprobation, containing at the same time the reasons on which this disapprobation is founded; in which, as far as we can ascertain the fact, they are joined by a large majority among those of the laity who give such subjects their attention. And in truth, taken in conjunction with some other propositions contained in the same Reports, they are but too naturally regarded as paving the way for further spoliation of the Church, and as precedents for disturbing all that has hitherto been considered sacred and secure.

But to proceed with our own view of the propositions which have been enumerated. If any of them should be found to contain evil in themselves, or to threaten it remotely, at least it is to be expected that they should tend to the furtherance of the two great objects above mentioned. Nor should we deem it our province to canvass their expediency, could we satisfy ourselves that they were just and innocuous. But believing that they were unjust in principle, dangerous in their general tendency, and mischievous in their particular effects, we must beg to inquire, first, Where is the necessity for their adoption? and, secondly, How would they remedy the acknowledged evils?

That there are populous benefices with very inadequate endowments, is equally matter of notoriety and regret; and the preliminary step recommended by the Commissioners to meet this grievance is to create a general fund out of the abundance of other ecclesiastical property.

Now, setting aside for a moment the question of right to make this transfer, we respectfully urge, that by the raising of all such contributions, the bounty of the Founders is *pro tanto* perverted from its original design; one Patron enriched at the expense of another; payments made to the Church in one place applied to spiritual purposes in another; and property concentrated and

converted into money; so rendering it less safe from rapacious usurpation than lands scattered and divided committed to the immediate guardianship of several unconnected owners.

And if possessions created by benefaction, secured by statutes, and enjoyed by long custom, may be diverted to an object never before thought of, will it not be asked, as it has been in a sister country, why may they not be appropriated to other than Church purposes?

Assuming, however, that it is wise and safe to create this general fund, still we ask, Can it be necessary to abolish so very large a proportion of Prebendal Stalls for its supply? And if such a sweeping measure as this be thought absolutely necessary, how is it that, by those who so consider it, a proposition is brought forward for the retention of such as are attached to Episcopal Sees? Or again, how is it, we would ask, that by those very persons who themselves acknowledge the use of Prebends, as giving rank and increased income to the incumbents of populous parishes, one of the very few exceptions to their total abolition is claimed in the case just alluded to, where the inferior dignity and emoluments are altogether merged in the greater? Surely, in instances of this sort, disunion, rather than continued annexation, is what might naturally have been expected.

Hitherto, we have forborne to speak particularly of ourselves; but we may be allowed to say, that the Cathedral Church of Lincoln, perhaps above all others, has a right to be heard when pleading for the preservation of Prebendal Stalls. Fifty-two dignities, or nearly so, abstracted at once from our magnificent foundation, we cannot but contemplate as an act nearly allied to sacrilege, affording legitimate ground for lamentation and complaint. And in confirmation of what has been adduced in their favour, as affording means and leisure for improvement in theological studies, we desire here to quote an interesting passage from Willis's History of Cathedrals. Speaking of the Prebends of Lincoln, he says, "Every one of these Stalls have, within these last 400 years (except the Prebend of Sexaginta Solidorum), produced a Bishop; and I may also further observe, that every individual Cathedral in this kingdom has had a Prebendary of this noble Church, Bishop thereof." Of a nursery, for centuries so eminently fruitful in the production of pious and learned persons for the highest order of our Church, can it be matter of surprise, if those who are now its natural guardians should con-

template its projected demolition with more than ordinary concern, or express that concern with more than ordinary warmth of feeling?

With regard to the number of Residentiaries, we earnestly deprecate the addition of one to our Chapter, fearing, as respects ourselves, that it may hereafter be held out as a proof of our inadequacy to the performance of our several duties; and desiring to transmit our respective offices to our successors unimpaired in influence, uninjured in revenue, undeprived of their accustomed share in the administration of their own affairs.

We look upon the severance of dignities from their separate endowments as a measure likely, at no great distance of time, to be fatal to their independent existence; indefensible as a seizure of freehold property; impolitic, as it destroys distinctions conferred in perpetuity by the Founder, without which, high stations in the Church would long ago have been confounded with each other, and their titles sunk into oblivion.

One valuable part of many of these separate endowments is the exercise of private patronage; and when the Commissioners propose to lay violent hands upon this branch of our rights, we are inclined to hope, from the language of their Reports, that they do it with some misgiving. We are unwilling to think, that by imposing restrictions upon us, unknown to every other description of patrons, it is intended to cast any reflections upon the manner in which we have hitherto disposed of our preferment. Conscious of being as free from sordid motives, and as zealous for the glory of Christ, and the credit of His ministry, as we believe our brethren on the bench to be, and moreover of having actually placed, according to our power, as many "laborious and deserving clergymen in situations of usefulness and independence;" we had rather regard both the restrictions to be placed upon us collectively, and the seizures to be made upon us individually, as recommended in all good faith and simplicity of heart in order "to strengthen the connexion between the Bishop and his Clergy," but as recommended under a totally mistaken view of the case. We do not deny that it is to him they "naturally look for encouragement and reward." But we do protest against the doctrine, that it is from him alone that they expect and have received professional advancement; and for many other patrons, as well as for ourselves, we beg leave to lay claim to both honesty in seeking, and discrimination in rewarding merit.

With still greater confidence we protest against this concentration of patronage, as a direct invasion of vested rights; for members of a body corporate have vested rights as such, of which a voice in the disposal of their preferment is surely an important one, and one which, according to the principle of preserving to individuals that which they possess, ought surely to be respected. And not only shall we ourselves be thus grossly injured, but we are sure, that if so many different streams be converted into one straight channel to preferment, much obscure merit must be overlooked, and, we fear, encouragement given to indirect methods and unworthy endeavours to procure interest with those who have so much to distribute. For we cannot but observe upon the degree to which episcopal patronage will thus be increased. We speak not of the great accession gained by the general appropriation of appointments to all canonries, nor are we qualified to refer to the particular circumstances of other cathedrals. But in our own alone, thirty-seven advowsons will be found amid the wreck of Prebends, nineteen will be taken from our Dean, nine from our Precentor, Chancellor, and Subdean, and thirty-one from our body corporate, except in so far as our successors may avail themselves of the permission to present one of their own body.

In the recommendations relative to minor corporations in Cathedrals, we find a contempt for the rights of property, a defiance of the respect due to the memory of our Founders, and an open avowal of indifference to the constitution of Choral establishments, which fill us will unfeigned astonishment and sorrow.

The dissolution of corporations, involving confiscation of their property, is a measure of destruction hitherto unattempted; nor have we the inclination here to speak of it as it deserves; but at least, as far as regards the Cathedral Church of Lincoln, we are authorized to protest against it; and this we do, not only on behalf of the parties more immediately interested, but also for our own sakes. We know not whether any or what reduction may be contemplated in the number of Lay Vicars, to which we have been long accustomed; but believing our complement to be no more than sufficient, continuing, as in duty bound, to bestow much pains in providing all things calculated to give efficiency to our Choir, and being sincerely desirous that the sacred and imposing character of our daily offerings of praise should, as far as

possible, harmonize with the exterior magnificence of the fabric, we earnestly deprecate any change whatever in anything that appertains to the performance of the Choral Service.

With regard to our Priest Vicars, we are aware that the profits attached to their situations are much too small, and these will be diminished, should the suppression of Prebends be insisted on. At present they hold benefices in the city and neighbourhood, from which they derive a competent income; nor do we think it advisable that the practice should be discontinued of presenting them to some one living contiguous to the Cathedral. We are, however, of opinion, that some means should be adopted for the better securing a competency to each Priest Vicar; and since their own endowments are not sufficient, which we again and again repeat should in any case be preserved to them as sacred, we have it in contemplation to make an arrangement for this purpose, according to future circumstances.

We have already expressed our concern, that such free and open communications between Bishops and their Deans and Chapters have not taken place, as we think might have been highly advantageous, and attended with very beneficial results.

But now that it is declared necessary to revise and alter our statutes, we respectfully beg to claim a hearing, whenever it should be determined to empower the Visitor to effect any change in what we have sworn to maintain inviolate; and, in the words of the Dean and Chapter of Exeter, we pray that no power should be given to the Visitor to alter the statutes without our concurrence.

It remains only to observe, that we are, in common with the Commissioners, fully alive to the pressing want of Church accommodation, but that we do not see how any one of their propositions is at all calculated to facilitate the mitigation of this great evil; and if addition to the number of Clergymen be, as it is declared to be, one main object, we think that the degradation of Cathedral establishments is a most extraordinary step to take for its attainment; believing, as we do, that every profession flourishes in proportion to the encouragement held out to it. We know that many a conscientious person enters into holy orders without any other hope or design than that of "preaching the word;" that under the influence of this feeling many an exemplary pastor of a parish contentedly "goes forth to his work and to his labour, till the evening" of his days, happy in obscurity,

and rewarded by the inward sense of his usefulness; but because such a man "walks humbly with his God," free from every taint of worldly ambition, and too modest to believe he could adorn a higher station, we are therefore for that very reason the more anxious that he should not be altogether shut out from the prospect of those honours, and from that access to the higher walks of learning, which have been of old provided in their wisdom and their piety by the nursing fathers of the Church of England; both of which privations, as it appears to us, must be the almost inevitable consequences of the vast diminution in the number of honours recommended by the Commissioners.

In conclusion, we pray that dignities founded for the double purpose of reward and improvement of the talents of Christ's faithful servants may not be swept away; that if alterations must be made, they may be for the glory and efficiency of our Church, not for its dishonour and abasement; that if sacrifices are required, they may not be such as will overturn the whole economy of our most ancient and sacred institutions. And if our irreconcileable enemies must be gratified, if "our rulers take counsel together against us," we still confidently look to the arm of an over-ruling Providence which has saved us out of the fiery trial of popery, which has lifted us up from under the levelling yoke of presbyterianism, and which we humbly hope will yet preserve to us, in its integral form, the threatened fabric of our ecclesiastical polity.

Given under our common seal at Lincoln, 24th January, 1837. (C. S.)

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MEMORIAL FROM THE WARDEN AND MINOR CANONS OF ST. PAUL'S, LONDON.

*To His Majesty's Commissioners appointed to consider the State of the Established Church, with reference to Ecclesiastical Duties and Revenues.*

The Memorial of the Warden and College of Twelve Minor Canons of St. Paul's, London.

Sheweth,

THAT your memorialists were incorporated in the year of our Lord 1396, and then received from their royal patron, King

Richard the Second, a charter constituting them dignitaries of the Church, and conferring on them a common seal, with other valuable privileges.

That the Warden and College of Minor Canons have from that period downwards continued to be a corporation, holding lands for their own sole use and benefit, and not in trust for any other parties whatsoever; and that the said Warden and Minor Canons have never done anything, by mismanagement or otherwise, to call for or justify the revocation of such rights and privileges.

That whereas it has been recommended in the late Report of your honourable Board to abolish the charter aforesaid, to deprive your memorialists of all such rights and privileges, and to reduce their number from twelve to four:

Your memorialists most respectfully solicit that in any Bill hereafter to be founded upon the said Report, such a modification may be adopted as will secure to your memorialists the same rights and privileges as fully as they have been hitherto enjoyed by themselves and their predecessors.

That should any reduction in their number be eventually thought expedient, such reduction should not diminish their body below the number eight; four minor canons being, from the vast area of the Cathedral, inadequate to perform Choral Service in it, without serious injury to the health of those officiating.

And whereas, by the fortieth clause of the Report aforesaid, it is proposed to restrict the livings hereafter tenable with Minor Canonries to the limits of the city in which the Cathedral is situate; your memorialists further solicit that the words "and liberties thereof" may be inserted in any such Bill, which, they conceive, will not interfere with the principle proposed to be acted on.

And whereas, it is also proposed in the said Report to divert into different channels the patronage of the Cathedral; your memorialists further solicit that a suitable provision may be secured to your memorialists out of the said patronage, and that no friendly options may be made by any parties whatever till such provision has been fully carried into effect.

In conclusion, your memorialists beg to observe, that within the recollection of many now living, their body was much better provided for than it has been of late years; sixteen pieces of pre-

ferment, including the valuable livings of St. Giles, Cripplegate, and St. Pancras, having at no distant period been set apart for their provision, ten only of the smallest of which are now held by your memorialists.

In witness whereof your memorialists have caused their common seal to be hereunto affixed, the sixth day of January, one thousand eight hundred and thirty-seven.

(S. C.) J. W. VIVIAN, *Warden.*

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MEMORIAL FROM VICARS-CHORAL, &C., OF ST. PAUL'S, AND LAY-CLERKS, &C., OF WESTMINSTER ABBEY.

*To the Right Reverend and Honourable His Majesty's Ecclesiastical Commissioners appointed to consider the State of the Established Church.*

An humble and respectful Memorial is presented by the Vicars-choral of Saint Paul's Cathedral, the Lay Clerks of Saint Peter, Westminster, the Organists and the Choristers belonging to the two Cathedrals.

YOUR Memorialists beg respectfully to observe, that they do not mean in this statement any complaint against their superiors, but only humbly and respectfully to call the attention of the Right Reverend and Honourable the Commissioners to a plain statement of facts, as they have occurred since the Restoration, at which time the condition of the members of the various Cathedrals was considered, and much improved, in order to meet the alteration of the times.

They humbly beg to call the attention of this Commission now appointed, to their "Second Report," which states, "our attention has been drawn to the condition of those Ministers in the Cathedral and Collegiate Churches who are known by the name of Minor Canons, Vicars-choral, or Chaplains. The service is performed by them in all these Churches twice, and in some three times a day throughout the year. The number in St. Paul's is twelve, in others eight, six, four, and in the Collegiate Church of Manchester two. The emoluments are almost as various as their numbers. At Durham some of the Minor Canons receive as much as 170*l.* a year; in some Churches they

have not more than 30*l.*, but the majority receive from 50*l.* to 70*l.* In consequence of the smallness of their salaries, in almost all the Cathedrals, we find a prevalent custom of giving to these ministers Chapter Livings, which they hold together with their places in the Cathedrals. We are of opinion, that the interest, both of the Cathedrals and Parishes, would be consulted by retaining only so many of these ministers as are sufficient for the service of the Cathedral, and giving them such salaries as may preclude the necessity of their holding benefices together with their offices in the Cathedrals."

"In most of the Cathedrals of the old foundation these subordinate ministers form a distinct corporation, subsist upon the separate funds thereto belonging, and exert the same power of leasing their property as other ecclesiastical bodies. The consequent fluctuation and uncertainty of income arising from fines received upon renewals of leases in different years, which is found very inconvenient by the holders of large preferment, must occasionally become a source of distress to those whose average subsistence is very slender. We are of opinion that it would be expedient to make some arrangement for placing the property of these minor corporations upon a better footing."

Saint Paul's—The Vicars-choral respectfully observe that there are twelve Minor Canons in St. Paul's Cathedral, and six Vicars-choral. Formerly, within the memory of persons now living, the Minor Canons performed an equal part of the Cathedral musical service, as their duty was, with the Vicars-choral, but now the Vicars-choral perform almost the whole of that duty, not only in that Cathedral, but in almost every other in the kingdom, through which a much closer attendance is required of the Vicars-choral and Lay Clerks, whereby they are prevented employing their time as instructors in music, an employment which forms the principal means of their subsistence.

The Vicars-choral respectfully represent to the Right Reverend and Honourable the Commissioners, that at the time of the great fire of London, their dwelling houses, among others, were burnt down, and they not being able to rebuild the same, the houses were rebuilt by a decree of the Judges. The Vicars-choral granted to the persons becoming tenants forty years' leases, renewable according to the custom at the expiration of fourteen years out of the forty, on paying to them a fine, which is equally

divided amongst them, and a trifling annual ground rent. For collecting these ground rents a sum is paid quarterly.

The Vicars-choral also respectfully represent, that four of their tenants holding such leases as aforesaid have suffered them to run on to twenty years, and some still longer, instead of renewing at the end of fourteen years, and have declined the same upon any terms whatever, through which circumstances their annual income is much reduced. There is therefore due to the Vicars-choral upwards of 1,800*l.*, making about 300*l.* due to each, which leases should have been renewed at the end of fourteen years, but the same have run over to the following various periods, viz. three, four, five, and six years; and should any of the Vicars-choral die before the said renewals are completed, they would lose the whole of the above sum, as each has only a life interest, although they have been anxiously waiting and looking forward to the matter of renewals many years; and their families also would have serious cause to lament this loss. In consequence of the failure of these renewals, the following are the only annual sums which the Vicars-choral have to depend on:

| | £. | s. | d. |
|---|---|---|---|
| Standing annual stipend . . . . . | 10 | – | – |
| Compensation in lieu of obits, pittances, bread, beer, and various other items, which have remained the same ever since the Restoration. | 13 | 8 | 6 |
| Ground rents of their houses before described and not renewed . . . . . | 11 | 8 | 6 |
| Each Vicar-choral's share of the money collected for showing the Church, which sum is now diminished nearly half, from various causes, about | 38 | – | – |
| £. | 71 | 17 | – |

The following also was given to the Vicars-choral as an augmentation:—

"The first of these is an assignation made by Eustace de Fauconbridge, Bishop of London, shortly after the beginning of King Henry the Third's time, of the Church of Burnstede, (in the county of Essex,) which the Prior and Convent of Stoke at his request had granted to this Cathedral for the behoof of poor

Clerks, (Vicars-choral,) frequenting the quire and celebrating the holy office of our Lady." The Vicars-choral grant the lease of this property (Steeple Burnsted) so given to them, and receive to this day the annual rent, viz. 12*l.*, from E. A. Stephens, esq. tenant; also a renewal once in seven years, divided among the six Vicars-choral.

John de Chishull, Bishop of London, 1279, for the better increase of the Minor Canons and Vicars-choral there, did on the 6: id: June, with the express consent of the Dean and Chapter, grant out of the profits of this Church 8*l.* to the said Minor Canons, and 13*l.* to the said Vicars, to be yearly distributed among them by equal portions. A fine is received on renewing the lease of this property (Halstead Vicarage) once in seven years out of twenty-one. Eight parts are paid to the Minor Canons, and thirteen parts to the Vicars-choral, equally divided amongst them.

"And Eustace de Fauconbridge moreover assigned 5 marks (3*l.* 6*s.* 8*d.*) yearly issuing out of the Church of Finchingfield, (in the county of Essex,) so that six Clerks (Vicars-choral) should be made choice of every day, with one priest of the quire, by turns to celebrate the mass of our Lady." This also is paid regularly to the Vicars-choral by the Reverend Mr. Westerman.

"And in anno 1299 (27th of Edw. I.) the Prior and Convent of Thetford gave four marks (2*l.* 13*s.* 4*d.*) per annum to be distributed likewise amongst the Clerks, (Vicars-choral,) who should celebrate the mass of the Blessed Virgin." This also the Vicars-choral did receive of Sir Thomas Davis, then of Herman Olmius, afterwards of Lord Waltham, up to the year 1782; since which time the Vicars-choral have not received any payment of this pension, although frequent application has been made both to the Incumbent, the Reverend Mr. Dennis, and also to the proprietor or successor of Lord Waltham, R. O. Easton, esq. from whom the Vicars-choral never received any answer. There is therefore due to the Vicars-choral from the above the sum of 145*l.*, which they formerly received under the head of White Notley Pension, County of Essex. In the last terrier is mentioned, "A portion of 53*s.* 4*d.* paid yearly by the parson to the Vicar."

These circumstances, over which the Vicars-choral have no

control, have for some years past very distressingly reduced their income, and caused them great difficulties and serious privations.

SAINT PETER'S.—It is most humbly and respectfully represented to the Right Reverend and Honourable the Commissioners, that all the houses belonging to the Lay Clerks of St. Peter Westminster, (together with those of the Organist and Master of the Choristers,) have from time to time been taken down. In 1777 an Act of Parliament was passed, which, after reciting that it might be necessary for the purposes of that Act (which was to widen certain streets) "to take down certain buildings called the Almshouses, situate in or near a certain place called the Little Almonry, and to make use of the ground belonging thereto; and also to take down two small houses or tenements, part of the court called the Singing Men's Rents, situate within the Great Almonry, and to make use of the ground belonging to the said two small houses or tenements; and also to take down two other houses or tenements, at the corner of the Little Almonry aforesaid, belonging to the Master of the Choristers of the said Collegiate Church for the time being; and also to take down four houses belonging to the Minor Canons of the said Collegiate Church, which are situate in Dean's Yard;" it was enacted, "That in case the said Dean and Chapter, their successors or assigns, shall take down the said almshouses, or other houses or tenements aforesaid; then the said Dean and Chapter, and their successors or assigns, shall in lieu thereof cause to be built such other houses or buildings on some other part or parts of the ground belonging to the said Dean and Chapter in such place and manner as the Commissioners," (appointed by that Act,) "or any five or more of them, shall order and direct; and which shall, when built, be of equal value with the almshouses, and the said two small houses or tenements, and likewise the said other two houses or tenements, and also the said four houses belonging to the Minor Canons aforesaid; and that in the meantime, and until such houses and buildings shall be erected as aforesaid, the said Dean and Chapter, and their successors or assigns, shall allow to the almsmen belonging to the said almshouses, and to such of the singing men as are or shall be entitled to the said two small houses or tenements, and to the said Master of the Choristers, and also to the said Minor Canons, such yearly sum or sums of money in lieu thereof, as the said Commissioners shall think

equal to the yearly rent or value of the said houses or tenements so to be taken down as aforesaid." The sums of money awarded by the Commissioners in lieu of these houses taken down are as follows:

| | |
|---|---|
| The four Minor Canons . . . . | 20*l.* each, making 80*l.* |
| The two Singing Men's Houses . | 15*l.* each, making 30*l.* |
| The Organist's house . . . . . | 15*l.* |
| The School house . . . . . | 15*l.* |

How the sums so awarded by the Commissioners in lieu of the Singing Men's, Organist's and School houses are divided, the Lay Clerks cannot learn. In lieu of the houses so from time to time taken down, various very trifling and inadequate sums are received, viz. 5*l.* and 1*l.* 15*s.* per annum; and in consequence of the same never having been rebuilt (although some of them were ordered to be rebuilt by the above Act of Parliament, in 1777), much of their annual stipend must necessarily be consumed in house rent.

The following is a copy of a grant and augmentation given to the Lay Clerks or Singing-men of St. Peter at the Restoration, which produced at that period 79*l.* and should have been divided among the twelve members (or Singing-men), to the deprivation and loss of the same.

COPY of the GRANT.

| The Choir's Augmentation in the Treasurer's Book. | £. | s. | d. |
|---|---|---|---|
| And in money paid to the Singing-men, pursuant to a grant made by Bartholomew Laxton, out of the possessions belonging to the late Priory of Hinckley . . . . . | 4 | – | – |
| And in money payable out of tenements in Westminster, formerly in the tenure of Bennet Dean . . . . . | 2 | – | – |
| And in money issuing as well out of the tenements in the Bowling Alley, formerly in the tenure of William Samuel, as out of the Rectory of Saint Martin's-in-the-Fields . . . . | 12 | – | – |
| And in money paid to the aforesaid Singing-men as an augmentation out of Freestone and Butterwick, in the county of Lincoln . . . . | 40 | – | – |

| | £. | s. | d. |
|---|---|---|---|
| And in money out of other lands given to the said Singing-men by the Dean and Chapter, and out of St. Margeret's Church in Westminster . . . . . | 21 | – | – |
| £. | 79 | – | – |

The Lay Clerks have often respectfully and submissively inquired as to the improvement of the estates of the above grant since the Restoration, and they lament to observe that all information on this subject has been refused. The improvement of that portion of Saint Margaret's Church or rents (contained in the said grant), which are let on lease for twenty-one years to Mr. Elliott the brewer, are now divided amongst seven members of the Choir only. Had the Lay Clerks the full improvements of the above grant, it might remedy the evils arising from the fluctuation in the value of money.

The items of one quarter's salary for one member from Christmas to Lady-day are,

| | £. | s. | d. |
|---|---|---|---|
| Standing salary . . . . . | 2 | 10 | – |
| Augmentation, half-yearly . . . . . | 1 | 18 | 6 |
| Allowance in lieu of an house, half-yearly . . | – | 17 | 6 |
| January waiting, an augmentation given to each Lay Clerk in his month of waiting, provided he makes fifty waitings. Forty-nine times will not entitle him to receive the same. He is also subject to a fine of 10*s.* for every time he is absent: illness will not excuse . . . . . | 2 | – | – |
| Installation of Prebendary . . . . . | – | 1 | 3 |
| Quarterly, out of the money collected from the public by showing the Church, viz. about 1,400*l.* per annum . . . . . | 17 | 10 | – |
| Willis's funeral . . . . . | – | 7 | 10 |
| Candle for ditto . . . . . | – | 1 | – |
| Lord Mayor's candle, annual . . . . . | – | 1 | – |
| £. | 25 | 7 | 1 |

There is an annual payment called parish money, – 18 –

A new order has, within two or three years, been issued by the Very Reverend the Dean, viz., that in future every person who may accept of the situation of Lay Clerk shall sign a book before he is appointed, whereby he is compelled to attend twice on each day, making sixty times in his month of attendance, or decline taking the same, although he may have been doing the duty many years as a deputy, and notwithstanding the original agreement, in 1796, to attend fifty times. Those Lay Clerks who have deputies according to ancient custom, are compelled to pay 6*l.* per month to them, and must attend themselves on Sunday.

The Lay Clerks respectfully observe, that by the Project of Statutes drawn up first by Dr. Bill, and continued by Dr. Goodman, the Lay Clerks are compelled to attend only twenty-one days in each month.

"The Dean and Prebendaries keep several houses, and kept residence twenty-one days three quarters of the year, and twenty-four days one quarter. The Dean, if he were absent any one day of his residence, he paid 10*s.* for every day. If he came not at all he had but the corps of his Deanery, which was 40*l.* The Prebendary omitting any one day of his residence, he lost 1*s.* for every day. If he were absent, he had but the corps, which was 10*l.*" *Lansdown MSS. No.* 12. *Brit. Mus.*

The following is the fine which should be deducted from the members of the Choir, and not 10*s.* as now enforced.

"Quotidie pulsatis priùs de more campanis publicæ preces matutinæ et vespertinæ à presbyteris cantoribus et choristis more Anglicanæ Ecclesiæ in choro decantentur horis idoneis à decano assignandis. Qui absque veniâ ab his abfuerit pro arbitrio decani quatuor denariis puniatur; qui non præsens fuerit ad cessationem pulsationis campanæ, is tardus reputetur ac solvat duos denarios."

"I require the above statute strictly to be observed, and that Dr. Bayley, the Chanter, signify to all, both Minor Canons and Singing-men, that the fines will be deducted quarterly from their respective stipends.

(Signed) "J. Rochester, *Dean.*"

"9th April, 1791.
"To the Rev. Dr. Anselm Bayley,
"Chanter of the Collegiate Church of
"St. Peter's, Westminster."

Although these statutes were never signed by Queen Elizabeth, yet they have been acted upon up to the date of this new order. They most humbly hope that new statutes may be given, whereby each person may be certain what duty he is compelled to do, and what stipend he should receive. It is also most humbly hoped that this Right Reverend and Honourable Commission will further provide for the Cathedral music schools; it being now one of the only means left by which the members have any prospect of providing for their sons, and preserving the Cathedral national music. The school-house having been taken down according to the Act of Parliament in 1777, no provision has since been made for the education of the choristers. Not only has the master of the choristers no residence for himself, but has no school-house in which he may instruct them in the choir duties; and he is required to hire a room in the precincts of the Church for that purpose, paying for the same out of his own stipend.

It may not be improper further most respectfully to state, that it has often been the lot of some of the members of these choirs to experience the most heart-breaking reflections: and some living instances might be pointed out, if required, in almost every place where there is a Cathedral. And it is an allowed and well-known fact, that from the smallness of the yearly stipends of the various members of the choirs, and from the close attendance now required, it is utterly impossible that they should be able to provide for their widows or children; and it is too frequently found, that when it has pleased the Almighty to call them hence, their widows have been left without any support for themselves or families.

It may be necessary for your memorialists humbly to state, that the Vicars-choral and Lay Clerks, not now being in orders, (although they are a part of the body and statutable members,) are not yet mentioned or included in the proposed alteration and improvements about to take place in the said Cathedrals, since they do not now come under the head of Ministers or Deacons, as they formerly did; and by virtue of which office they read the first lesson, and chanted the Litany; and this they continued to do at some Cathedrals until within the last ten years.

It is therefore most humbly and earnestly to be hoped, that the Right Reverend and Honourable the Commissioners will take the case of the Vicars-choral and Lay Clerks into their consideration, which has always been the case when a Commission

has been appointed; and award them such further increase and fixed income, much to be desired, as shall to them in their wisdom appear necessary to keep up that respectability required of them in their situations, and which will be the only means of putting an end to the unhappy bickerings, lawsuits and jealousies in the Cathedral Establishments, which have existed from the time of the Restoration up to the present day; the ending of which is much to be wished. They therefore most humbly trust, and very respectfully hope, that the above circumstances will meet with the favourable consideration of the Right Reverend and Honourable the Commissioners, and that they will be pleased to afford some relief to their memorialists.

Your memorialists, as in duty bound, will ever pray, &c.

THOS. ATTWOOD, *Organist of St. Paul's Cathedral.*
JAS. TURLE, *Organist and Master of the Choristers, Westminster Abbey.*
JONATHAN NEILD, *Lay Clerk.*
RICHD. CLARK, *Vicar-Choral, Pittanciary.*
J. B. SALE, *Lay Clerk.*
WILLIAM HAWES, *Almoner, Vicar-Choral, and Master of the Choristers.*
HENRY WYLDE, *Vicar-Choral.*

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MEMORIAL FROM THE DEAN AND CANONS RESIDENTIARY OF SALISBURY.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

The Memorial of the Dean and Canons Residentiary of Salisbury.

Showeth,

THAT your Memorialists have read, with the attention due to so important a document, the various recommendations contained in your Second Report, and beg respectfully to offer you some remarks on those parts of it which more nearly concern themselves.

They cannot withhold the expression of the great surprise and regret with which they have learned that you have considered it expedient to recommend a change in the exercise of the patronage which is now vested in their body, and to suggest that the

presentation to a portion of the benefices in their gift should pass in some cases to the Crown, and in others to the Bishop of the Diocese, in addition to your other recommendations to transfer to the Bishop the election of Canons Residentiary.

Your memorialists are utterly at a loss to conceive either how the possession of this their undisputed right, can in any way have been connected with the evils "which flow from a deficiency in the means of religious instruction and pastoral superintendence;" or how the depriving them of this right, for no fault of their own, can be made "available for the augmentation of poor benefices containing a large population, or to the great object of adding to the number of the parochial Clergy." They have, therefore, no hesitation in declaring that they should consider any such attempt to deprive them of chartered rights, which they have enjoyed in their corporate capacity since the time of the Conquest, to be as unjust as it is uncalled for by the circumstances of the case, calculated to bring discredit upon your memorialists, and, in the same proportion, injury to the Established Church; and by unnecessarily causing disunion in it, to obstruct the satisfactory correction of "such defects and anomalies as exist in our ecclesiastical institutions."

Your memorialists furthermore request, with all due deference, that, before the Canons Residentiary of Salisbury are divested of all separate endowments, their especial case may be duly considered. They confidently submit that it would be found on mature examination, that their incomes have not been, on an average of years, more than barely adequate to their support and respectability; and these will be so much diminished as no longer to enable them to meet the various demands which are made upon them; and, in particular, will prevent them from bestowing such sums in the care and reparation of the fabric of their Cathedral as they have hitherto done, if the Dean shall enjoy, as you recommend, a share in each dividend double that of the Canons; a privilege which at present he enjoys only so far as regards a part of the corporate revenues.

And your memorialists earnestly hope that you will re-consider that portion of your Report to which they have referred, before any step is taken to found a legislative enactment upon it.

Sealed with the common seal of the Dean and Canons of Salisbury, this eleventh day of April one thousand eight hundred and thirty-six.

MEMORIAL FROM THE DEAN AND CHAPTER OF SALISBURY.

*A Memorial addressed by the Dean and Chapter of Salisbury to His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

We, the Dean and Canons Residentiary of Salisbury Cathedral, assembled in Chapter, beg leave again respectfully to address His Majesty's Commissioners on the subject of several of their recommendations, which affect in a very serious degree the rights, immunities and privileges of your memorialists. We forbear to give expression to the feeling of disappointment excited by our former communication having received no reply. We forbear also to express the alarm and jealousy engendered by the very constitution of the Commission itself, consisting as it does of a very few ecclesiastical persons only, of one order only in the Church, and therefore properly representing only one species of ecclesiastical interests, and forming a corporation in which the government of the day must always have a decided preponderance, destructive of the independence of the Church, and calculated to exercise an undue control over its affairs. Feelings of this nature we suppress on the present occasion as tending to foster animosity and discord where only cordiality and harmony ought to exist.

But while we are, on the one hand, disposed to give the Commissioners credit for having endeavoured to act in general, as far as their information extended, with a desire to promote the spiritual benefit of the community at large; we must, on the other hand, claim to ourselves the privilege of freely delivering our opinion upon subjects of such vital interest to the Church: and we do not hesitate to entreat the Commissioners carefully to revise their recommendations, before Parliament shall have reassembled; and, if possible, even yet to solicit from each of the several ecclesiastical bodies concerned such suggestions, as may render the future measures propounded by the Commissioners more generally acceptable, as well as more strictly in accordance with the several statutes and customs of each. Expediency might seem obviously to have dictated such a course in the earlier stages of this very momentous business: and if the Board had

comprised, as in some former instances we believe similar Boards did comprise, some members from among the Deans, Chancellors, Archdeacons, Prebendaries, and parochial Clergy, they would have brought to the consideration of the weighty matters entrusted to them much valuable acquaintance with the circumstances of the respective Chapters.

Regret that some such course was not taken would be now unavailing. We, therefore, proceed to address ourselves with every feeling of duty and respect, first, to a few of the points affecting the interests of our own body in common with other Chapters; and on these we are aware that there have been transmitted already many powerful appeals, with which we entirely concur; secondly, to such points as more immediately bear upon our own peculiar statutes and customs.

In proportion as we are deeply impressed with the value of Cathedral establishments to the cause of true religion, by maintaining a well-ordered gradation in our Ecclesiastical institutions,—by providing a suitable reward for solid learning and distinguished professional character,—by supplying champions against every heresy,—by giving a tone to the morals, and setting an example of propriety of conduct to all classes of the community,—by supporting the various charities, and assisting the local pecuniary resources of the respective Cathedral towns; lastly, by rendering essential aid to the Bishop in the performance of his duties,—in proportion to the importance which we attach to all these considerations, and to the services rendered in every age to the best interests of Christianity by the Cathedral establishments, is our deep and heartfelt regret, that so great a diminution in the numbers of the Canons and Prebendaries should be contemplated and recommended by the Commissioners; and our conviction that, if adopted, it must prove exceedingly pernicious to the Church, and have the effect of changing its whole character.

It is obvious that what might be applicable to one Cathedral would not necessarily be so to another, and that the diminution of numbers would be felt by each proportionally to the greater burdens imposed on the remaining members. We are of opinion that four is not a number of Residentiaries adequate to the efficient and respectable performance of the daily services of the Cathedral. Illness and the infirmities of age, and other accidental causes, often render absence a matter of necessity even in those Chapters whose members have been most careful to give their

personal attendance; and this has, in fact, often occurred in our own body.

In reference to our own statutes, in which no direct pecuniary provision is made for supplying the places of such Residentiaries as may be under the necessity of absenting themselves, we do not hesitate to press this point most strongly upon the attention of the Commissioners; because, in recommending as they do the suppression of all the Minor Prebends, as well as of our own separate dignities, they not only deprive us of those aids which the statutes had provided, by requiring the several Prebendaries to take their own preaching turns, but also throw upon us an additional responsibility in that respect never before required of us.

If, however, notwithstanding all that has been or can be urged against this recommendation, it should be deemed necessary to reduce the number of Residentiaries; we humbly request that it may be specially provided that the houses attached to the Prebends so to become vacant, within the precincts of the Close, may continue under the control, as they already are the property of the Dean and Chapter; so that improper persons may be excluded from the precincts of the Close, and that order and decency preserved in them which ought to characterize any place dedicated to the residence of Ecclesiastics.

With respect to the alienation of Cathedral funds, consequent upon the proposed suppression of the Minor Prebends in general, we do not presume to offer any very strong opinion. This might seem rather to affect the influence of the Bishop, in whom the patronage of these Prebends is solely vested; but we would not be thought insensible of the evils on which the Commissioners dwell in their Reports, namely, "the evils flowing from a deficiency in the means of religious instruction and pastoral superintendence."

We view with deep concern the slender incomes of so many members of our Church. We are anxious that means should be found, if possible, "for the augmentation of poor benefices containing a large population, and for adding to the number of the parochial Clergy;" but we are also anxious that in devising means for these truly desirable ends due regard should be had to the efficiency, the honour and the advantage of the Church at large, and especially to the great and important objects for which our Cathedrals were founded; and it is at least a matter of doubt

whether other plans might not be adopted for the purpose, more effective in themselves and less liable to objection. We entirely disapprove of one general law and one general fund, or of any plan which is not founded upon a full and complete adaptation to local circumstances and the state of the respective dioceses. It seems to us contrary to the principles of justice, to transfer resources provided for the benefit of particular Cathedrals to other purposes less strictly defined; and surely, until all those particular parishes with which the Prebends to be suppressed are immediately connected, and from which their revenues have been derived, shall have been amply and satisfactorily augmented, no appropriation of any portion of the Prebendal incomes to other, and perhaps very distant, parishes should be tolerated.

Again, in recommending that no Prebend should be held with a residentiaryship in Cathedrals circumstanced like our own, the Commissioners have not sufficiently considered the amount of our corporate incomes divested of our separate endowments, nor the duties required of us by statute in our stations. They seem to have entirely overlooked or disregarded the fact, that the Residentiaries are eligible only from among the Prebendaries; and for this excellent reason, that none might be capable of that distinction, but such as should be altogether acceptable to the whole body.

We are satisfied that it will be found on due examination that our incomes, even including our separate endowments, have not been, on an average of years, even barely adequate to our support in a becoming respectability; and this consideration becomes of greater importance to us, followed up as it is by another recommendation which must necessarily have the effect of still further diminishing our incomes, namely, that the Dean shall enjoy a share in each dividend double that of the Canons; a privilege which he at present enjoys only so far as regards a part of our corporate revenues.

Neither in the Reports of the Commissioners hitherto published has there been made any provision, so far at least as has come to our knowledge, for the sustentation of the venerable fabric of the Cathedral itself. It is obvious that this requires frequent and costly repairs. In order to provide these, we, of this Chapter, have hitherto subjected ourselves to a deduction from our annual dividends, by appropriating an eighth part to the express purpose of maintaining in its original beauty and

elegance a structure much and universally admired, and of which we are justly proud. To this we have been impelled by motives of taste, as well as by a strict sense of duty arising out of the comfortable enjoyment of security in the possession of our rights, privileges and property. But it may reasonably become a question, how far we shall be justified in yielding to this impulse to the injury of our incomes, if we can no longer calculate on the same security in the diminished property even, which will remain to us hereafter.

This brings us to another point on which we have already, in our former memorial, expressed a feeling of regret and alarm, which has since become general through the country; namely, the recommendation of a change in the exercise of the Patronage heretofore vested in our own body, and of a transfer of a portion of the benefices in our gift to the Bishop of the Diocese. After very mature deliberation, we beg to repeat our dissatisfaction at this proposal. We deny that the sacrifice required of us would be of the smallest utility to the Church. We maintain that the Patronage of Deans and Chapters has been as fairly and as honestly exercised as that of Bishops, or any other patrons whatever; that our right to our Patronage during our lives, is quite as strong and indubitable as our right to our incomes; and that to deprive us of it would be to shake to its very foundation the security of title to all property, and would amount to little short of a dissolution, on the part of the Government, of the social contract. It would be as unjust, as it is uncalled for by the circumstances of the case; calculated alike to bring an undeserved stigma upon your memorialists, and, in the same proportion, injury to the Established Church, by fomenting that disagreement among its leading members to which the recommendation in question has unhappily given already a well-founded cause.

In conclusion, we most earnestly and respectfully entreat the Commissioners to consider well, with a view to revision and amendment, the consequences to be apprehended from certain of their recommendations on which we have thus presumed, in the exercise of an undoubted right and imperative duty, to offer our opinion; as well as some others, which we have deemed to come less within the sphere of our concern. We pray that the powers of the Commission may be strictly limited to the objects for which it was originally constituted, and may not be taken to extend to any thing further; that in any changes which altered circum-

stances may seem to require in any of our Cathedral institutions, respect may be had to the general character of our ancient and venerable Church, and to the original purposes of the several foundations individually and specifically considered. And further, with a view to the maintenance of a close cordiality and harmony between the Diocesan and Chapter, in all cases and in every point of view so desirable, we pray that if it shall be ultimately deemed expedient to alter or create rules for the future government of Cathedrals, as to the times and periods of residence, or any other matters, the powers to be given for these purposes to the visitors may be few, definite, and such only as the necessity of the case may absolutely require; and we cannot but add our hope, that the rules themselves will be so framed as to promote, so far as may be, the comfort and convenience of the persons who are to be guided by them, and who might not unreasonably claim to be consulted in their enactment, and to have an opportunity of judging of their fitness for the objects proposed, as well as of their consistency with those statutes and customs to the observance of which they have been bound by oath.

Sealed with our common seal this seventh day of January, one thousand eight hundred and thirty-seven.

(C. S.)

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LETTER FROM THE DEAN OF SALISBURY TO THE SECRETARY.

Sir, *Westfield Lodge, Brighton,* 14th April, 1836.

HAVING understood that a Memorial from the Dean and Chapter of Salisbury has been recently transmitted to His Majesty's Church Commissioners, respecting certain points contained in their Second Report, I beg leave to state, that not being at this time in residence at Salisbury, I was not present at the discussion of the subject referred to in that memorial: concurring however, generally, with the representations of my brethren, I am desirous of drawing the attention of the Commissioners to a few considerations which do not appear to be noticed in their memorial.

With respect to the subject of Chapter Patronage, while I am willing to concede that the general interests of the Church may more probably be promoted by its transfer in some cases to the

Crown, and in others to the Bishops, the danger of its abuse from its continued disposal by Chapters may be in a great measure precluded by additional limitations; and, while the aggregate amount of such Patronage would be comparatively little when transferred as the Report proposes, it would be much to be abstracted from each Chapter, and proportionably lessen the value of Prebends or Canonries residentiary, as objects of legitimate ambition to men of learning and merit in the Church.

There is an ambiguity in the expression of one clause in the Report of the Commissioners relative to the Patronage of Deans and Chapters, with respect to livings at present in their gift in right of their separate estates. The point in doubt is, whether it is intended that the existing possessors of those dignities shall be permitted to exercise their present patronage during their own incumbencies; or whether, as apparently proposed by the Report, they are to lose the right to such appointment immediately on its provisions being carried into effect. If this be so, would it not be an unusual interference with the vested interests of persons who have looked forward, in many cases, to the exercise of the Patronage annexed to their dignities? and may it not in some instances discourage the augmentation of small livings, so appended to Deans or Prebends, when it is found that the right of presentation is taken from the Dignitary, proposing under the Archbishops' Act to increase their income?

If it be said that the Bishops are willing to relinquish much valuable Prebendal patronage, for the purposes of contributing to the fund for the augmentation of small livings, I would with deference observe, that while their lordships' disinterested example is in the highest degree meritorious, it must be remembered that they will receive some compensation for their liberality by the transfer from Deans and Prebendaries of the right of presentation to the livings attached to the Stalls, the estates of which are intended eventually to increase the funds of Queen Anne's Bounty; whereas the Dignitaries, whom it is presumed the Report recommends to deprive of their separate patronage, are to expect no compensation; the loss is to them absolute and complete.

With respect to Chapter revenues, I cannot but think that a double Canonry will in some cases but poorly provide for the support of a Dean, when deprived of his separate estates, where, as at Salisbury, the average amount of a Canonry can scarcely

be calculated at more than 450*l.* per annum. It would, in fact, be impossible, without the addition of a large living or a considerable private fortune, for any one to fill that station on so small an income with becoming dignity and hospitality.

The memorial from Salisbury adverts to the provision now made by that Chapter for the support of the fabric, by assigning to it an equal share in the division of fines on the renewal of Chapter leases, as well as by a per-centage on Prebendal fines, and to some other points, in a manner which renders it unnecessary for me to enlarge upon them.

I have, &c.
H. Pearson.

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MEMORIAL FROM THE DEAN AND CHAPTER OF WELLS.

The Dean and Chapter of the Cathedral Church of Saint Andrew in Wells beg permission to lay this their Memorial before *His Majesty's Commissioners appointed to consider the state of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues.*

In reference to the proposition for limiting the number of Canons in all Cathedrals to four, the Dean and Chapter of Wells beg to state that the smallest number of Canons enjoined to them by their charter of Queen Elizabeth is six; and feeling confident that, including all the chances of age and sickness, a less number than this is not adequate to the constant attendance upon morning and evening prayer throughout the year, they entreat that nothing may be introduced into any Act of Parliament, which may reduce their numbers below the minimum enjoined to them by their charter.

The Dean and Chapter observing that in the Appendix to the Second Report the income of a Canonry is stated at 737*l.* at present, and at 646*l.* after certain reductions proposed to be made, beg to refer to both of their returns to the queries of the Commissioners; in which the Dean and Chapter account for the largeness of the average income of the seven years ending December 1834, and state their probable income, to the best of their judgment, at 511*l.*; they again entreat that the income of a Canonry may not by any enactment in Parliament be reduced below this average of 511*l.*

The Dean and Chapter cannot view without much regret, as respects themselves, and much apprehension as regards the general interests of the Church, the proposition for limiting the powers of presenting to benefices, (at present entrusted to them by their charter,) to giving preferment to the members of their own body, under certain restrictions, and to their Minor Canons and Priest Vicars. They beg to assure His Majesty's Commissioners that, as a body, they have frequently occasion to become cognizant of the merits of individual clergymen not in any way belonging to their Cathedral, and on whom it is highly desirable that they should from time to time confer such preferment as they may have to give, and to which these individuals might not have access through any other channel; and the Dean and Chapter could not but feel themselves degraded in public estimation, should the power which has for so many ages been entrusted to them be now withdrawn; and they further, therefore, entreat that nothing may be introduced into any Act of Parliament which may in any way tend to lessen the privileges they have hitherto enjoyed in this respect.

At the same time, that the Dean and Chapter of Wells ask permission to lay this their memorial before His Majesty's Commissioners, they beg to express their entire devotion to His Majesty, and their strong desire to co-operate in all that may really tend to the advancement of true religion throughout the land.

Given under our common or Chapter seal, this sixth day of April, one thousand eight hundred and thirty-six.

(C. S.)

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MEMORIAL (2d) FROM THE DEAN AND CHAPTER OF WELLS.

THE Dean and Chapter of the Cathedral Church of Saint Andrew in Wells beg permission respectfully, but earnestly, to press anew upon the attention of *His Majesty's Commissioners appointed to consider the state of the Established Church in England and Wales*, the subject-matter of their memorial presented to the Commissioners in the month of April last, together with that contained in a letter addressed by the Dean of Wells to his Grace the Lord Archbishop of Canterbury, which his Grace kindly undertook to lay before the Commissioners.

The Dean and Chapter more especially entreat that nothing may be done which shall reduce their numbers below the mini-

mum of six Canons, prescribed by the charter of Queen Elizabeth, which they have sworn to observe; not objecting, at the same time, to the annexation of a canonry to each of the three archdeaconries of the Diocese of Bath and Wells, if that arrangement should be deemed fit by the Commissioners, provided such Archdeacon be resident within the Diocese. They entreat, too, that the right of presentation to benefices, hitherto enjoyed by them, may remain whole and entire as heretofore; and that the Dean of Wells may always be allowed, as at present, to enjoy, together with a Canonry, the separate estates with which the Deanery is endowed, instead of receiving the double profits of a Canonry, as proposed by the Commissioners.

The Dean and Chapter will hold themselves in readiness to send two of their members to make their personal appearance before the Commissioners, at any time when they may be so directed; being desirous to answer any queries which may be put to them, as well as to offer such observations in person to the Commissioners as may appear most likely to conduce to the maintenance of their Cathedral in its rights and privileges, and to the advancement of true religion.

Given under our common or Chapter seal, the sixth day of December, in the year of our Lord one thousand eight hundred and thirty-six.

(C. S.) E. GOODENOUGH,
*Dean of Wells.*

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MEMORIAL FROM THE DEAN AND CANONS OF WINDSOR.

My Lords and Gentlemen,

WE, the Dean and Canons of the King's Free Chapel of St. George, within his Castle of Windsor, in Chapter assembled, learning from your Second Report on Ecclesiastical Affairs, that it is in contemplation to recommend, among the future regulations of the Church, that the Patronage of livings which we have from our earliest institution possessed, shall henceforth be transferred from us to the Crown; lest it should be inferred from our silence that we are indifferent to the change, beg most respectfully, yet earnestly, to express our dissent from such an arrangement.

We trust it will appear that we have never unworthily exer-

cised our Patronage; and we have latterly been making considerable sacrifices from our income for the purpose of augmenting many of our livings, of which the far larger portion consists of small Vicarages. We consider the possession of such Patronage to be an important feature in the preferment we have hitherto enjoyed; and as we cannot but feel the contemplated deprivation of it as a heavy grievance, we humbly hope that this measure may come again under your serious consideration.

Given under the Chapter or common seal of the Dean and Canons of Windsor, the fifteenth day of June, one thousand eight hundred and thirty-six.

(C. S.)

To the Commissioners of Ecclesiastical Revenues.

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MEMORIAL, (2d) FROM THE DEAN AND CANONS OF WINDSOR.

*To the Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

THE Dean and Canons of His Majesty's Free Chapel of St. George, within his Castle of Windsor, in Chapter assembled, beg leave, in reference to a former Memorial which they had the honour of addressing to the Commissioners for Ecclesiastical Affairs, to repeat, on the near approach of the meeting of Parliament, their earnest hopes that the Commissioners have again taken into their consideration those parts of the Second and Fourth Reports, in which they recommend that the Patronage of all benefices possessed by the Deans and Chapters, with the exception of those to which they may present members of their own body, or Minor Canons of five years' standing, be transferred to the Bishops of the Dioceses in which the benefices shall respectively be situate.

The Deans and Canons, being aware that since they ventured to address the Commissioners on this important subject several strong and powerful appeals, in which they entirely concur, have been made against the measure, refrain on the present occasion from urging the matter further; under the impression that the objections already made must have been found sufficient to call the fullest attention of the Commissioners to the subject, and that they will be kept in view, and have their due weight, in

any plans for the revision and amendment of their Reports, which the Commissioners may have in contemplation.

But besides the transfer of their Patronage recommended in the above-named Reports, the Dean and Canons cannot but express their regret at the projected reduction of the number of Canons and Prebendaries residentiary in all Cathedral and Collegiate Churches, and that to one common standard, without reference to the respective statutes and peculiar circumstances of each separate body; and the Dean and Canons do not hesitate to express an opinion, founded as it is on their own observation and experience, that if the number of Canons be reduced to four, as recommended, that number will not be sufficient to insure the regular attendance of one Canon, even on every Sabbath-day; much less at each of the daily services, when their presence is of the greatest importance in giving support to the officiating minister in the execution of his duty, and as a salutary check upon the choir, in enforcing regularity of attendance and maintaining propriety of behaviour.

The Dean and Canons will not take up the time of the Commissioners in dwelling on the general arguments in favour of these institutions, as places of retirement for men of high attainments and distinguished character in their profession; since their utility in these respects, by contributing to the efficiency and permanency of the Church Establishment, is so evident that they cannot doubt of their having received the full and deliberate consideration of the Commissioners.

Nor will they dwell upon the very reasonable objections which have been made to so great a reduction in their numbers as that which is proposed, arising from the infirmities of age, from the illness of themselves or those most dear to them, or other causes of unavoidable absence; nor upon the fact, that when the extreme diminution of the number of Canons which is projected shall have taken place, an efficient execution of the duties connected with the Stall will be incompatible with the parochial residence now required by law, or if the law which enforces it shall be dispensed with in the case of members of Chapters, that their parishes must suffer materially from the protracted absence of their incumbents. These circumstances the Dean and Canons will not dwell upon, because applying, as they do, to other bodies no less than their own, they are not likely to have escaped the notice of the Commissioners; they are, how-

ever, very desirous of drawing their attention to an objection which particularly concerns themselves, and, with this view, they beg leave to remind the Commissioners that the Chapel of Windsor (besides being attached to the order of the Garter, in consequence of which a considerable body of Canons is occasionally required to be present at the ceremonies of that Order,) is a Royal Chapel; and that whenever His Majesty is residing at the Castle, it has been customary, as a mark of dutiful respect to their Sovereign, for two Canons at least to be in attendance to officiate in the Chapel. If, therefore, it is matter of doubt whether four be a sufficient number of Canons for the proper performance of the ordinary routine of duty in the Chapel, there can be no question as to its inadequacy when, in consequence of the presence of royalty, an additional duty is thrown upon its members.

The Dean and Canons, therefore, respectfully suggest, that in any alterations proposed to be made in their body, this circumstance may be taken into consideration; and that if any reduction be thought necessary, a sufficient number of Canons may still be left for the dignified and decorous performance of the services of the Chapel, according to ancient and prescribed custom.

Before concluding their Memorial, the Dean and Canons beg leave to advert to one other matter of importance contemplated in the Fourth Report of the Commissioners, namely, the future disposal of such residence-houses as shall become vacant by the demise of Canons, whose places it is recommended not to fill up; and the Dean and Canons think they need only draw the attention of the Commissioners to the circumstance, being convinced that they will perceive the propriety of leaving the sole and entire disposal of them in the hands of the Chapter, as it must obviously be essential to the comfort no less than the respectability of their body, that the persons dwelling within the precincts of their College should be unobjectionable in their characters and orderly in their demeanour; this object, however desirable, the Dean and Canons despair of being able to attain if they are not permitted to exercise some control over the tenancy in occupation of these houses.

These observations the Dean and Canons have felt themselves compelled to make in justice to themselves and their successors, and from a conviction that their statutes require them to make

this stand in their defence: and they earnestly pray the Commissioners to take into their consideration the circumstances which they have stated in their Memorial, as peculiarly applicable to their establishment.

Given under their Chapter or common seal, this twenty-eighth day of January, one thousand eight hundred and thirty-seven.

(C. S.)

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RESOLUTIONS OF THE CHAPTER OF ST. ASAPH.

At an adjourned Chapter held at the Chapter House within the Cathedral Church of St. Asaph, on Wednesday the 3d day of August 1836;

It was ordered,

THAT in consequence of the Bill for carrying into effect the Fourth Report of the Ecclesiastical Commissioners having been withdrawn for this Session of Parliament, that the petition directed to be prepared by the Dean, to be presented to the House of Lords, be postponed for the present; but that the Dean do transmit a copy of the resolutions of the Chapter held on the 27th of July last, to the Archbishop of Canterbury, respectfully requesting his Grace to lay the same before the Ecclesiastical Commissioners, and entreating his kind attention to them.

E. WYATT, *Chapter Clerk.*

Copy of the Resolutions.

Resolved unanimously,

1st, That it appears to this Chapter that that part of the Fourth Report of the Commissioners appointed to consider the state of the Established Church in England and Wales, and of the Bill founded upon it, which relates to the Diocese of St. Asaph, has a manifest tendency to lessen the usefulness and efficiency, for spiritual purposes, of the Cathedral and Parochial institutions of St. Asaph, and generally to degrade the Welsh Cathedrals, by placing them on a different footing from the Cathedrals in England.

2d. That this Chapter has observed with deep regret, that although an establishment of Four Canons is allotted to the

several English Cathedrals, only two are appointed to the Cathedral of St. Asaph, whilst these two have the cure of souls within the parish of St. Asaph; and also, if they rightly interpret the Report and the Bill, the performance of the duties in the parish Church in addition to their attendance upon the Cathedral service.

3d, That whatever arrangement might have been deemed requisite in regard to those Prebendal Stalls which have separate estates, yet it appears to this Chapter that the suppression of the Canonries in the Cathedral of St. Asaph is more manifestly impolitic, as from the poverty of their endowments (not averaging above ten pounds net income to each annually) they do not present any sufficient inducement, by the transfer of their funds to the augmentation of the incomes of the parochial Clergy, to compensate for the disadvantages which result from so sweeping a change in the institutions of the Cathedral.

4th, That, notwithstanding this small value of the Canonries without separate Estates (usually styled the Cursal Canonries), they still afford an object of laudable ambition to the great body of the parochial Clergy, and especially are the desirable means of rewarding, by an honourable distinction, the rural Deans and others in the Diocese who may have rendered essential services to the Bishop in his superintendence of his Diocese; and thus in some degree keep up one of the original objects of their foundation, by furnishing a discreet Council to the Bishop, who from their local knowledge and weight in the Diocese may assist the Bishops in their supervision of the Clergy.

5th, That if they rightly understand the clauses, which are rather obscure, the appointment of two Canons only with the cure of souls in the parish of St. Asaph would, upon consideration of the two Churches and the nature of the Cathedral service, (which they trust, as they have a full and efficient choir, there is no intention of abolishing in their Cathedral Church,) be evidently insufficient, unless at the same time Minor Canons were also appointed to assist in the celebration of Divine service; in which case it would, on consideration of the wide extent of the parish, be expedient that some portion of the charge of the parish should also, either under the direction of the Canons or otherwise, be extended to those Minor Canons.

6th, That in regard to the application of the revenues to accrue from the suppression of the Cathedral Dignities and the

sinecure Rectories, it appears to this Chapter but just and reasonable, that, instead of their funds being diverted to the augmentation of livings in the distant parts of the kingdom, regard should, in the first instance, be had to the spiritual wants of the parishes from whence these revenues are derived, according to the plan contemplated in the Bill now before Parliament; but that, in the next place, they should be appropriated to the augmentation of small livings, and also for the endowment of new Churches in the Dioceses in which they are situated. That these wants are likely to absorb the whole amount of these revenues, in consequence both of the small income of many of the cures and of the building of new Churches (eight having been either consecrated, or in progress thereto, within this year), which will require endowments.

7th, That in entering into these resolutions, this Chapter is most anxious to disclaim every feeling of disrespect towards the Commissioners; and at the same time to express their willingness to make any sacrifice that they can really persuade themselves to be beneficial to the general interests of the Church. They are, indeed, aware, that with that just attention to the vested rights of individuals, the present members are not to be affected by these reductions; yet they feel that that very circumstance ought rather to embolden them, from a sense of duty and regard to the future welfare of the Church, to point out any evil tendency which they may have observed in the proposed changes in the Ecclesiastical Institutions of this Cathedral and Diocese.

Upon the motion of Canon Williams, seconded by Canon Parry, it was further resolved,

That the Dean be requested to prepare a petition, founded upon these resolutions, to the Lords Spiritual and Temporal, praying for such an amendment in the Bill as may remove the grievances complained of; and that he be authorized to cause the Chapter Seal to be affixed thereto.

E. Wyatt, Chapter Clerk.

LETTER FROM THE CHAPTER CLERK OF ST. ASAPH TO THE SECRETARY.

Sir, St. Asaph, 31st January, 1837.

I AM directed by the Dean and Chapter of St. Asaph to request information from the Ecclesiastical Commissioners, whether the two Canons provided in the Bill are to perform the services in the Cathedral and Parish Church without any assistance from the Vicars or Minor Canons; and whether it was the intention of the Report and Bill to abolish the Choral service, for which at present there are sufficient endowments, or whether funds will be left at the disposal of the Dean and Chapter for the support of the fabric and Cathedral service.

I have the honour, &c.

E. WYATT, Chapter Clerk.

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LETTER FROM THE SECRETARY TO THE CHAPTER CLERK OF ST. ASAPH, IN REPLY TO THE FOREGOING.

Sir, Whitehall Place, 4th February 1837.

I HAVE laid before *His Majesty's Church Commissioners* your letter of the 31st ultimo, in which you ask, by desire of the Dean and Chapter of St. Asaph,—

Whether the two Canons provided by the Bill (of last Session) are to perform the services in the Cathedral and Parish Church, without any assistance from the Vicars or Minor Canons? and

Whether it was the intention of the Report and Bill to abolish the Choral service, or whether funds will be left at the disposal of the Dean and Chapter for the support of the fabric and Cathedral service?

In answer to these questions, I am desired by the Commissioners to request that you will draw the attention of the Dean and Chapter to the precise terms of the propositions appended to the Fourth Report (which are transcribed in the preamble to the Bill to which you refer).

The 21st proposition determines the future number and duties of the Canons; and after providing separately for the Dean, gives to the two Canons between them the whole *divisible* revenues, viz., all that portion of the property of the Cathedral which is now divided among the Dean and Prebendaries.

There is nothing in this, or any subsequent proposition, which affects either the duties or the sources of remuneration of the Vicars or Minor Canons, or the fund applicable to the support of the fabric.

It is hardly necessary for me to add, that it is not the intention of the Report or the Bill in any manner to diminish the efficiency of the choral service.

I have the honour, &c.

C. K. MURRAY, Secretary.

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MEMORIAL FROM THE CHAPTER OF SOUTHWELL.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

The Memorial of the Venerable the Chapter of the Collegiate Church of the Blessed Mary the Virgin, of Southwell, in the County of Nottingham,

Sheweth,

THAT the Chapter have examined with great care the Second Report of your Right Honourable Board which has been transmitted to them, and observing in it that this Chapter is there stated to require separate consideration, according to its own peculiar circumstances, they are induced respectfully to submit the following particulars to your notice and attention :—

That this Collegiate Church has existed as a choral establishment for above twelve hundred years, and that, with the exception of a Royal grant of four hundred pounds towards the establishment of a Divinity lecture, its revenues have been wholly derived from the beneficence of individuals, whose grants have entitled the Chapter to a vested freehold interest.

That they perceive it to be intended in your Report, that the parish of Southwell should be constituted into a rectory, the Archdeacon of Nottingham being rector, and that the choral service of the Church shall be henceforward maintained by two Vicars-choral, and that the office of Residentiary should be abolished.

That they respectfully submit that for a Choral establishment so reduced there is no precedent or example, and, therefore,

that if it is to be maintained in future, it is desirable that it should be placed, as hitherto, under a body of Residentiaries.

That the funds of the Chapter are adequate to the maintenance of such an establishment according to the analogy proposed to be observed in other Collegiate Churches, still leaving a surplus available to the purpose of the augmentation of small benefices as your memorialists are prepared to prove, if required.

Your memorialists, in conclusion, beg to observe, that there is an ambiguity in the Report, which appears to ascribe a yearly income of 200*l.* to each Prebendary, instead of such sum being the income of each in a cycle of four years.

Dated in our Chapter-house at Southwell, this twentieth day of May one thousand eight hundred and thirty-six.

(c. s.) GEO. W. BARROW,
Preb. Registrar.

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MEMORIAL OF REV. DR. WILKINS, PREBENDARY OF SOUTHWELL AND ARCHDEACON OF NOTTINGHAM.

*To His Majesty's Commissioners, appointed to consider the state of the Established Church with reference to Ecclesiastical Duties and Revenues.*

The Memorial of George Wilkins, D.D., Prebendary of the Collegiate Church of Southwell and Archdeacon of Nottingham,

Humbly sheweth,

THAT your Memorialist has attended (with very few exceptions) all the various Chapter meetings of the body since his appointment in 1823, and that he has kept not only his own turns of residence, but those of many of his brethren who were incapacitated or disinclined from keeping the same in their own persons.

That your memorialist was not a consenting party to the memorial drawn up on Thursday last, the 19th of May, at a special meeting of the Chapter, when all the Prebendaries were summoned to consider the Second Report of your honourable Board, which memorial was carried by six out of the ten members then and there present.

That the dissent of your memorialist was grounded on the belief, that it is not for the advantage of the public that the Chapter establishment of Southwell should be maintained in greater efficiency; but that, if preserved at all, it should be reduced to the standard which appears from the Report in question to be in the contemplation of your honourable Board.

That your memorialist begs to state, that Southwell contains a population of 3,384; that there is no other place of public worship than the Collegiate Church, which Church is both *parochial* and *collegiate*, in which all the marriage, baptismal, burial and other rites are performed; that the Church affords accommodation to one-third of the population; that the great portion of the inhabitants are averse from the *Choral* services, in consequence of which the building and maintenance of a Church wholly parochial has been long deemed a desideratum: that with respect to the daily services, it has been correctly stated that the number of persons attending them, even in the summer months, does not average *one per diem*; that it is the belief of your memorialist, that were there such a parochial Chapel, the Collegiate Church would be forsaken on the sabbath by all but a few, and that few would remain from attachment to the venerable pile, and from their delight in sacred music.

Your memorialist, therefore, humbly and earnestly entreats your honourable Board to exercise the power with which it is invested, in determining that immediately from the present time, with respect to the daily services of the Church, the morning prayer shall be *read*, and the evening prayer *chanted*; and on Sundays and the great fasts and festivals, that the morning service be wholly *parochial*, and the evening *choral*, with the lecture or sermon.

Your memorialist, conceiving the object of your honourable Board, while it makes provision for the superintendence and adequate performance of the choral and parochial duties of the Church, to be also for the maintenance of the station and office of the Archdeacon of Nottingham, begs further to submit, that, until the contemplated arrangements come into operation, each Stall as it becomes vacant, with its revenue and turn of residence, shall devolve on the Archdeacon until his income shall reach that amount which is contemplated for him as *Archdeacon*; and that any residence kept by him as a substitute for

another Prebendary, be deemed and taken as residence upon his benefice.

And your memorialist will ever pray as in duty ever bound,
Nottingham, 21 May, 1836. *George Wilkins.*

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LETTER FROM THE REV. EDWARD GARRARD MARSH, A PREBENDARY OF SOUTHWELL, TO THE ARCHBISHOP OF YORK.

My Lord, Hampstead, 9th June, 1836.

HAVING concurred in a Memorial which was forwarded by the Chapter of Southwell to the Ecclesiastical Commissioners, I should not think of troubling the Board with any observations of my own, had I not received information that a counter memorial has since been presented by Archdeacon Wilkins. Under these circumstances, I hope it will not be deemed presumptuous if I, as an individual Prebendary, venture to address your Grace, as my Diocesan, and request permission, through you, to submit to the Board a few considerations, the design of which is to secure from misapprehension my own views and those of the Chapter in a memorial which was drawn up after much deliberation.

That memorial was not framed in opposition to the general intentions of the Commissioners, but had reference only to some of the details of their proposed measure. To the appointment of the Archdeacon of Nottingham in particular, as rector of the parish of Southwell, with one assistant minister, neither I, nor, I believe, any of my brethren, offer any objection; and if that proposition were not accompanied with a scheme for an inefficient Choral establishment, I should not now obtrude any remarks upon the notice of the Commissioners, however I might regret the abolition of a Choir which has subsisted for so many centuries. But I cannot resist the conviction that a Choral service, maintained by two Vicars, without the superintendence of a body of Residentiaries, as in other Collegiate Churches, would prove a failure. It would not appear respectable, but would seem an attempt at something which cannot be accomplished. My own opinion, which I submit very humbly to your Grace's judgment, is, that the Choral service ought either to be abandoned, or else to be put upon an effective footing.

Taking, therefore, the outline of the Report, which combines the constitution of a new rectory with the maintenance of a reduced Choral establishment, I venture to offer for consideration the following method for carrying that purpose into effect, as being calculated to accomplish the object with less disturbance to existing institutions, than that which is at present contemplated.

First, it appears from a scheme drawn up by our Chapter clerk, that there are means for maintaining four Residentiaries, of whom the Archdeacon of Nottingham may be one, with an income of three or four hundred pounds a year for each of the three, and double that sum for the Archdeacon; besides securing to the assistant minister three hundred a year, and to the two Vicars-choral two hundred pounds each, and yet leaving a surplus of from two to seven hundred pounds a year, to be carried to the fund for general purposes.

Or, the same end might be accomplished by annexing three of the benefices now in the patronage of the Chapter to the three Stalls,—of course in that case a larger income must be provided for the Residentiaries, in consideration of their increased duties. Taking, therefore, seven hundred pounds as the combined income of each Prebendary and Rector, from which a Curate's stipend must of course be deducted, and the travelling expenses of a family, and those of the requisite hospitality defrayed, and taking into view also the possible diminution in the income of some of the returns when these Tithe Bills shall come into operation, the sum required to be reserved for securing that income to the three Residentiaries endowed with other rectories, will be as follows:

| | £. |
|---|---|
| To the Rector of Barnborough, now valued at 650*l.* - | 50 |
| To the Rector of Beelsby, now valued at 450*l.* - - | 50 |
| To the Rector of Waltham, now valued at 300*l.* - | 400 |
| While the Archdeacon of Nottingham would have - | 800 |
| To this there being added for the parish vicar or assistant minister, to make up 300*l.* a year - - - | 166 |
| And for two Vicars-choral - - - - - | 250 |
| The reserved income would be - | £. 1,716 |

which, being deducted from the total probable income calculated at 2,646*l.*, would leave an annual surplus for the general fund of 728*l.*

Should either of these schemes be adopted, the present residence house would still be available for the use of the Residentiaries, with the exception of the Archdeacon, who might have the episcopal palace assigned to him, and would only be chargeable with keeping the residence house in proper condition during his quarter; and in that case it might be directed that either one or two plain parochial services should be performed by the Archdeacon as rector, and his assistant minister, every Sunday, and also one Choral service on Sunday, and two every other day, under the direction of the Residentiary for the time being. Moreover, there being six houses, now occupied by the Vicars-choral, it might be arranged that the parish vicarage should be occupied by the assistant minister, the school-house by a schoolmaster, to be appointed, as now, by the Chapter, though no longer a Vicar-choral, and the four houses in the vicarage court by the two Vicars-choral, the registrar and the organist.

I beg only to add, that I have no interest of my own to serve in these suggestions; for I do not perceive that I am personally affected by any change that is now in contemplation; but it appeared to me to be a duty incumbent on those whose situation gives them local knowledge, respectfully to submit their thoughts on any proposed scheme to the Commissioners, that the whole case may be placed before them before they come to a final decision.

Trusting that your Grace will kindly excuse the liberty I take in requesting you to present these hints to the consideration of His Majesty's Commissioners,

I have the honour, &c.

EDWARD GARRARD MARSH.

END OF THE OLD FOUNDATION.

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BISHOPRIC OF SODOR AND MAN.

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# BISHOPRIC OF SODOR AND MAN.

## MEMORIAL FROM THE ARCHDEACON AND CLERGY OF THE DIOCESE OF SODOR AND MAN.

*To the Right Reverend and Right Honourable His Majesty's Commissioners appointed to consider the State of the Established Church in England and Wales.*

We, the Archdeacon and Clergy of the Diocese of Sodor and Man, have seen with deep concern, in your Second Report, a proposition to annex this ancient Bishopric to an English see.

Our minds are filled with serious apprehension lest, under such meditated change, the interests of this island, both spiritual and temporal, should be deeply injured.

We humbly submit, that the case of this island bears no analogy to the transfer of a county in England from one Diocese to another; and that any union, especially of its episcopal revenues, with an English Diocese, could not be effected without a very great injury.

Without dwelling on the antiquity of the see of Sodor and Man, we would respectfully remind your honourable Board of the pious and munificent exertions of its Bishops, in every age during the 1,400 years of its continuance; of its Barrow, its Wilson, its Hildersley, and many others, who, with our present revered Bishop, witnessed the wants which they so zealously ministered to, and were led by their local and intimate acquaintance with the facts, to devote their whole energies under the blessing of God, to raising the Church and its ministers from a state of destitution which, severe as it is at present, would have left it nearly unprovided for.

We will not now enter upon the grounds, on which we believe that the extinction of our independent Bishopric would injure our Church and island; but we are prepared to do so if your honourable Board will be pleased to permit us a hearing: and many reasons there are, which can only be estimated by those who are intimately and personally acquainted with the influence and operation of the laws, customs and institutions, temporal as

well as ecclesiastical, of our island, some of which have arisen and prospered under the fostering care of resident Bishops.

Notwithstanding, should your honourable Board decide on continuing to recommend the annexation of this see to that of Carlisle, we venture to express our most earnest prayer, that the Bishop's revenues may not be abstracted from the soil whence they arise; but applied in whole, or in part, to the augmentation of the poor vicarages, the endowment of our chapels of ease, the increase of the parochial schoolmasters' stipends, and enabling the Archdeacon, by an adequate salary, to meet the increased expenses of his office.

(Signed by nineteen Names.)

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MEMORIAL FROM CERTAIN OF THE CLERGY OF THE DIOCESE OF SODOR AND MAN.

*To the Right Reverend and Right Honourable the Lords Commissioners of the Church Commission of England and Wales.*

The humble Memorial of the undersigned Clergy of the Diocese of Sodor and Man,

Sheweth,

THAT this Diocese consists of seventeen parishes, and contains, in addition to the Parish Churches, eight Chapels of Ease.

That most of the parishes are extensive and populous, and the pastoral duties connected with them and with the Chapels of Ease in the towns are arduous and laborious.

That the incomes of the parochial clergy, many of whom have large families to maintain, are, with the exception of seven, under 100*l.* a year; and the following Chapels of Ease are very inadequately provided for; viz., St. Mary's, in the town of Castletown, the minister of which receives 50*l* a year; St. Matthew's, in the town of Douglas, and St. Paul's, in the town of Ramsey, the present income of each of which does not exceed 45*l.* a year; St. Mark's, in the parish of Malew, where the minister has but 40*l.* to support a numerous family; and St. John's, in the parish of German, where the service is regularly performed by a Clergyman who receives but 2*l.* 2*s.* salary.

That your Memorialists, perceiving from the Second Report of the Church Commission, that your honourable Board has recommended measures for bettering the condition of the poorer

Clergy in England, humbly submit the case of the Clergy of this Diocese to your serious consideration; and pray that they may be permitted to participate, equally with their brethren in England, in the proposed amelioration.

Your Memorialists would at the same time represent to your honourable Board, that any addition which may be made to the livings of the Clergy will relieve a fund in this island out of which the Clergy are now paid; and which would then be available for the better maintenance of the parochial schoolmasters of this island who are in connexion with the Church, and receive a salary of but 8*l.*, while they are limited by law to the quarterages of 2*s.* 6*d.* and 3*s.* for each child, for which they are bound to teach all the children in their respective parishes.

They beg leave, in conclusion, to state, that any difference existing in the purport of the present Memorial, and that of a Memorial lately addressed to your honourable Board by the Archdeacon and most of the Clergy of this Diocese, has been the result of more mature deliberation on the part of your Memorialists.

(Signed by eighteen Names.)

St. John's Chapel, 5th May, 1837.

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MEMORIAL FROM THE UNDERSIGNED LAY INHABITANTS OF THE ISLE OF MAN TO THE ECCLESIASTICAL COMMISSION OF ENGLAND AND WALES.

Isle of Man, May 1836.

YOUR Memorialists have learned with deep regret, from the Second Report of the Ecclesiastical Commission, that it is in contemplation to recommend to His Majesty's Government the incorporation of the See of Sodor and Man with the Bishopric of Carlisle.

That your Memorialists, with every deference and respect, beg leave to represent that they cannot but regard such a measure as being fraught with results the most important, and which, they much fear, in their progress, will be found most injurious to the dearest interests of the Isle of Man, accompanied by many evils, some of which your Memorialists will endeavour to point out.

The Bishopric of Sodor and Man is one of the most ancient, if not the most ancient, in the British dominions, having been

founded so far back as the year 430. That both in times long passed, as in more recent days, the Episcopal office, so important to the welfare of the Manx Church and the Manx people, has been filled by many prelates whose names will be handed down to posterity for their piety, their benevolence, and the many establishments which they have been the means of founding for the promotion of religion, of education, the support of the poor, and the general happiness and prosperity of this island; and that venerable from its antiquity, sanctified by time, and, by long usage, endeared to the Manx people, after having for 1,400 years had a resident Bishop of their own, it would be most painful to their feelings to see the Episcopal office abolished, or that it should be placed as a small appendage to another See.

Your Memorialists feel it to be a just tribute to the present Clergy of the Isle of Man to testify that, as a body, they are highly respectable for their moral conduct and character, and the faithful and exemplary discharge of their duties; nor are they equal in number to what those duties require; but, with few exceptions, they are miserably underpaid, and quite unequal to support the stations which, as Christian ministers, they ought to fill; that even in this, certainly not expensive island, they can, with difficulty and the utmost economy, scarcely maintain their families; and humble indeed is the lot of many a worthy man, who, from youth to old age, faithfully and in poverty sustains his sacred functions without obtaining a single step in the scale of promotion; yet, from circumstances almost peculiar to the Isle of Man, the duties of a considerable portion of the Clergy could not be performed by those of any other country, since in the most remote parts of the island, and in many of the country parishes from time immemorial, the Church service and the sermons are, alternately, in the Manx and the English languages, with the latter of which many are so much unacquainted, that this has long been regarded as an essential point; whilst the majority of that class of livings are so wretchedly poor, that there is not, perhaps, a single instance of a Clergyman from any of the three kingdoms learning the Manx tongue to qualify himself for so unprofitable an office. From this cause, and the feelings and the habits of the people, it is almost indispensable that a large proportion of the Clergy of the Isle of Man should be natives, and almost unavoidable that they should be ordained here; since

from the very limited property of those brought up to the Manx church, and the small provision which any preferment they can hope to obtain may produce, it is not within the order of things that they can afford an English education, or could go to England with the prospect of being ordained there; thus, in a short space of time, the Manx race of Clergy would become nearly extinct; whilst, from the small temptations their livings offer, only the poorest and the lowest of the English Clergy could be expected to come over and supply their place The Established Church would thus become lowered in the public estimation.

In the meanwhile the tithes and Ecclesiastical funds of the Isle of Man may be equal, and it is the sincere belief of your Memorialists that they are not more than equal, to the moderate and fair support of our whole Church establishment and the expenses attendant thereon, were all its ministers respectably provided for.

But in the pursuance of any general plan for the reform of the Church establishment of the Isle of Man, it appears to your Memorialists that the most desirable point at which to commence would be an equitable and a liberal commutation of the tithes; which might be readily accomplished, and would ensure future cordiality between the Clergy and the people; to which measures we are persuaded both parties are favourable.

Of this tithe the Crown has about one-fourth part; of which your Memorialists would venture to suggest, that perhaps a better use could not be made than for the promotion of education in the various parishes throughout the island, the schools of which are now in a most impoverished state, and as an addition to the means of support to the minor Clergy of this island.

Your Memorialists are aware, that the Ecclesiastical Commission are already in possession of official information as to the amount of income received by the Bishop and Clergy of this island; yet they respectfully beg leave to impress upon the minds of the Commission the painful fact, that the amount received by the ministers of nearly all the parishes and a few chapels, in the whole full twenty clergymen, scarcely averages 100*l.* a year, and that of some is less than half that income: there being in the Isle of Man seventeen parishes, and more than 45,000 inhabitants.

It would, therefore, appear to your Memorialists, that were

the tithe commuted, and a new arrangement made on the appointment of successors to the present Bishop and Archdeacon, with the aid which your Memorialists hope might be conferred from that portion of the tithe now received by the Crown; there would arise funds amply sufficient, if judiciously distributed, to place the minor Clergy in comfort and respectability, on nearly double their present scanty incomes; and leave the heads of the Church with sufficient means to support the dignity their important situations require.

But should the See of Sodor and Man be merged in that of Carlisle, it would appear to your Memorialists that a grievous evil would be inflicted on the Isle of Man, and a severe wound be given to her feelings, without conferring any adequate advantage on Carlisle; since it must be self-evident that not one fraction could be spared from the ecclesiastical property of this island, either to augment the income of that See, or to be applied to any other foreign purpose, without the absolute sacrifice of every prospect of bestowing the very necessaries of life on the poor but meritorious Clergy of the Isle of Man.

We could scarcely calculate that the Bishop of Carlisle would often cross the stormy seas with which we are surrounded, to honour us with his presence; as long resident here, we could not contemplate him; and we could not afford that he should receive any income from us to expend in another country: and thus, whilst all the remote colonies of the British empire have recently had prelates appointed, to give firmness and support to the Established Church, this, the most ancient of her Sees, would become deprived of a resident Bishop; and all those superintending cares which the Church establishment of this island continually requires, would be banished from her shores for ever.

Your Memorialists, therefore, most respectfully, but most earnestly request, that the Ecclesiastical Commission will take the peculiar situation of this island into their favourable consideration; and that such measures may be adopted, that we may continue to have a resident Bishop and a native Clergy, the tithe commuted, and such a distribution of the resources of the Church as may provide for the comfortable and respectable support of all its ministers.

Isle of Man, 30th July, 1836.

My Lord Archbishop,

I HAVE the honour to transmit to your Grace the annexed copy of a Memorial addressed to the Commissioners for Ecclesiastical Affairs, expressing the most unanimous sentiments of the inhabitants of the Isle of Man, on the ruinous consequences to the best interests of this island, which they feel convinced must inevitably be produced by the incorporation of the Bishopric of Sodor and Man with the See of Carlisle.

This Memorial immediately received nearly 1,200 signatures; amongst which are the names of a large majority of the gentry, landowners, and most respectable inhabitants; and, had it not been thought of the utmost importance to avoid delay, the numbers would, in a very few days, have been greatly augmented; and, having received the approbation of the Bishop, was forwarded by the Lieutenant-Governor to His Majesty's Secretary of State for the Home Department.

This important question being now before the House of Lords, I am directed by the Committee, who had the superintendence of the Memorial, to cause a copy to be immediately forwarded to every Member of that House; most respectfully and most earnestly entreating that the statements therein contained, on a subject of such vital consequence to the ecclesiastical and the temporal concerns of the Isle of Man, and the peculiar and local circumstances in which this island is placed, may be honoured by your Grace's favourable consideration.

I have, &c.

(Signed) WM. HILLARY, Bart.
*Chairman of the Committee.*

To his Grace, The Archbishop of Canterbury,
&c. &c. &c.

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MEMORIAL FROM CERTAIN CLERICAL AND LAY MEMBERS OF THE CHURCH OF ENGLAND.

*To His Majesty's Commissioners appointed to consider the State of the Established Church in England and Wales,*

This Memorial of the undersigned Clerical and Lay Members of that Church,

Humbly sheweth,

THAT your Memorialists are zealously and firmly attached to

the doctrine and discipline of the Established Church; and that, among other parts of its discipline, they cherish with a high estimation, that provision which places them under the watchful control and superintendence of their respective Diocesan Bishops.

Your Memorialists, therefore, cannot contemplate without deep concern a recommendation of your honourable Board, that the Bishopric of Sodor and Man should be suppressed, and the Diocese annexed to that of Carlisle. And they most earnestly request that your honourable Board would, before any legislative measure be adopted on the ground of your recommendation, consent to call the attention of the highest authorities to the following considerations, which may reasonably be, and have been, urged; and to intercede that they may receive due weight.

1. That the right of the Crown or the Legislature to suppress any bishopric, without the formal sanction of the Church, is equivocal.

2. That, supposing it were otherwise, its exercise might prove a precedent dangerous to the best interests of the Church; while it would immediately deprive the Diocese in question of the benefit of a resident Bishop, and of that salutary influence, which a personal episcopal control and superintendence are calculated to produce, and to which the Diocese has hitherto been accustomed.

3. That the local position of the Isle of Man, with respect to the See of Carlisle, would render the proposed annexation inconvenient.

4. That the Diocese of Carlisle, having a population exceeding 135,000, with 129 Churches and Chapels, is already sufficiently large to require the entire attention of one Bishop.

5. That it has been the uniform wisdom of our Church gradually to increase the number of her Bishops, in proportion to the increase of her population, and of her inferior Clergy; and although other pressing exigencies of the Church, or circumstances of the times, may render it advisable for the present to delay this great benefit; still it is not desirable to go against former practice in this point, by actually diminishing the whole number; or to destroy a Bishopric which is a sort of memorial of happier days, when the size of the Dioceses permitted a more direct and minute extension of the fatherly advice and superintendence of the Diocesan.

(Signed by eighty Names.)

PETITION OF THE CLERGY AND OTHERS OF THE TOWN OF BRIDGNORTH AND ITS NEIGHBOURHOOD,

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues,*

Sheweth,

THAT your petitioners have learned with much regret the recommendation made to His Majesty for the suppression of the Bishopric of Sodor and Man.

That your petitioners are strongly persuaded that the Bishops of that See have many times been instrumental in obtaining for the island important benefits, which could not have been obtained for it by the agency of the Archdeacon and Clergy only.

That the island, remote in situation, distinct in language, peculiar in many legal enactments and local customs, if reduced to an Archdeaconry merely, would stand in a position to which those of no other Archdeaconries would be analogous, and in which it could experience but little of their sympathies and co-operation, and thus, deprived of the weight and influence which attaches to the office of a separate and resident Bishop, the Church in the island would be placed in a situation of peculiar weakness and depression.

On these, and many other accounts which they forbear to particularize, your petitioners humbly beg the reconsideration of the twenty-fourth clause of your Third Report, and join with the inhabitants of the island in praying for the continuance of a Bishopric, which, for above thirteen centuries, has existed with so much benefit to the Isle of Man, and, as your petitioners truly believe, with signal advantage to the Church at large.

And your petitioners, &c. &c.

(Signed by twenty-five Names, Lay and Clerical.)

MEMORIAL FROM THE BISHOP OF SODOR AND MAN.

*To His Majesty's Commissioners appointed to consider the State of the Established Church with reference to Ecclesiastical Duties and Revenues.*

I FEEL myself called upon thus publicly to address your honourable Board, as the only way open to me of recording my most solemn remonstrance and protest against that recommendation of your Second Report, by which provision is made for the future annexation of the present See of Sodor and Man to that of Carlisle. Since, in my opinion, this union of the two Sees would be highly inconvenient to both, and most detrimental to the spiritual as well as to the social interests of that people over whom the providence of God has placed me; I should consider myself wanting to my duty, did I ever silently concede the point, or cease to press it upon the attention of the Church, so long as my life offers an impediment to its accomplishment.

Although this proposition has now become prospectively the law of the land, there are two reasons which induce me to bring it before the Board at this present time. I am informed by an eminent legal authority, that your Commission did not extend to the Isle of Man; and that, therefore, so much of the Act of last session as refers to that island is virtually repealed, and must be re-enacted under a new Commission: but, even if this were not the case, there is, I apprehend, a power vested in your honourable Board of altering or modifying any of its former recommendations. It is under the hope, therefore, that the proposition affecting the Isle of Man may be re-considered, on either the one or the other of these grounds, that I beg to lay before your honourable Board my own views of this question, in as strong a light as is consistent with the respect due from me to His Majesty's Commissioners.

I propose, in the first place, to give some reasons for the preservation of its ancient privileges to the Isle of Man, and afterwards to consider in their order all the objections which have been urged on the other side.

The first reason for the preservation rests upon its antiquity: there are authentic records of an almost uninterrupted succession of insular bishops for more than 1,400 years.

Secondly, from its geographical position, the Isle of Man is entitled to retain its Bishop.

Thirdly, as a distinct people, the Manx are entitled to continue in the enjoyment of this among their other ancient privileges: their laws, ecclesiastical and civil, are different from those of England; their legislative and executive government is distinct from, and their legislative independent of, the English: the Church, therefore, as well as the state, requires a distinct governor.

Fourthly, the constant presence of the Bishop is necessary as head of the council, the principal branch of the legislature in the island, and as leading trustee of all the insular charities: these are duties which cannot be exercised by an Archdeacon, or any other deputy.

Fifthly, there is another reason in some measure connected with the last, which should have some weight, when we are making new laws for an old people, and invading their long-established rights. The Bishop is one of the principal resident gentlemen in the island, whose station in society, whose connexions in England, and whose property, give him the power of befriending the necessitous, and that the more effectually, because, from living among them, he knows their wants and their characters from personal observation.

In the sixth and last place, from reasons, moral and religious, a resident Bishop should be retained in that island: his presence there has necessarily a great moral influence upon society in all ranks, because his authority extends to all ranks. But most especially would the absence of the Bishop affect the interests of religion: the Bishops of Sodor and Man have hitherto maintained those interests almost single-handed. There is not a Church or Chapel, nor an institution for the advancement of learning, which is not a monument of the careful munificence and charitable exertions of some Bishop of the island. Not to speak of more ancient remains, the "*monitus locorum*" of ruder, but not less pious ages; since the Restoration, Bishop Barrow founded parochial schools in every parish, and also a free school in Castletown for the purposes of general education. He also left an estate to provide for the education and partial support of the Clergy: besides which he raised funds in England for the purchase of the impropriate tithes then in the hands of Lord Derby, since then recovered back from the Clergy by the Duke of Athol, after fifty years possession, and now vested in the Crown. Bishop Wilson, the second great benefactor of the

island since the Restoration, obtained by law from the Derby estates what was then considered an equivalent, but which does not now return more than a fourth part of the original value of the tithes. Besides the blessings resulting from the personal superintendence of so watchful an overseer for more than half a century, Bishop Wilson built churches and chapels proportioned to the population at that time, founded public libraries in every parish, and in all respects made his Diocese a model not only for the Church in England, but for the whole Christian Church throughout the world. Bishop Hildersley trod worthily in his footsteps, and left the Manx a precious legacy in the Bible and Liturgy, translated, under his care, into their own language. Succeeding Bishops have built, or caused to be built, both churches and chapels. But it was impossible for the Bishops to find means for the building of churches equal to the extraordinary increase of the population, before the attention of the English public had been, as it now is, generally drawn to the subject: notwithstanding therefore the exertions of my predecessors, when I came to the See nine years ago, I found that the population of the island had increased so rapidly, having more than doubled itself since the time of Bishop Wilson's death, that local means were wholly inadequate to furnish the necessary church accommodation; I had recourse, therefore, to English charity, and succeeded in raising funds sufficient for the building and rebuilding of eleven new churches and chapels. A proposition also made by me, for a more extensive application of the funds arising from the trust estate left by Bishop Barrow, met with cordial assent, and a vigorous co-operation on the part of my co-trustees, and the principal gentlemen of the island; the consequence of which was the establishment of a College upon the estate, which His Majesty has graciously permitted to be called "King William's College:" it already contains nearly 200 students. I mention these circumstances, which refer to myself, because I am well assured, that if any benefits have accrued, or are likely to accrue, to the Isle of Man from any exertions made by me, those benefits are the necessary consequence of my personal superintendance and freedom from other duties: had I been resident at Carlisle, incumbered with the cares of that Diocese and with Parliamentary duties, none of those works (even had they been projected) could have been carried into effect. The same causes also must have operated to have diminished the exertions of

Bishops Barrow, Wilson, Hildersley, and all the other Bishops of that island, had this annexation taken place before their day. Bishop Wilson's government could not, in that case, have called forth that eulogium of the Lord Chancellor King, that "if the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

If such have been the advantages resulting to the Isle of Man from the presence of its own Bishop within its own shores, it is certainly a hard, if not an unjust, thing to deprive an ancient and a loyal, though a poor, people of their undoubted rights without the most obvious necessity. I looked, therefore, in the Report of your honourable Board for some reasons of weight sufficient to justify the proposed change. Without detracting from those advanced, either in number or importance, I hope to show you, that you have acted in this matter on grounds insufficient of themselves, and inapplicable in the present case.

The following are the words of the Report: "We are of opinion that the Bishopric of Sodor and Man may, without inconvenience, be united to that of Carlisle." Since these words stand the first in order, I must call your attention to an inconsistency in the Report, which they suggest. Speaking in your first Report of the proposed union of Bristol and Llandaff, you say, "If this plan be adopted, it cannot be denied that the interposition of the Bristol Channel between the two divisions of the Diocese will produce some inconvenience, and that the Bishop will be resident at a considerable distance from the greater part of his Diocese." Again, in your Second Report you say, "When the union of the Sees of Bristol and Llandaff was recommended, we were not insensible to the inconveniences attending that arrangement, and the representations which have since been made to us have operated so strongly on our minds as to induce us, on reconsideration, to relinquish that plan." Those representations, I am informed, came from the people of Bristol and Llandaff, who laid before the Board the great inconveniences which would arise from the fact of the Bristol Channel dividing the proposed Diocese. To these representations you very reasonably yielded; yet a few lines only further on it is given as the opinion of the Board, that the Bishoprics of Man and Carlisle, between which intervenes not the estuary of a river, but a wide sea of a navigation confessedly the most difficult and dangerous to be found round the coasts of the United Kingdom, "may be united without in-

convenience." This is surely inconsistent with your own expressed opinion, "that the interposition of the Bristol Channel between two divisions of a Diocese would produce some inconvenience, an inconvenience sufficiently great to induce you to relinquish the plan." Is it not also inconsistent with your objection to a Bishop being resident at a considerable distance from a great part of his Diocese? Does there not appear an inconsistency in the statements that the Sees of Bristol and Llandaff, on account of the Channel, cannot, but that the Sees of Man and Carlisle, notwithstanding the sea, can be united without inconvenience? "Convenient" is certainly not the word most applicable to the proposed measure; for, looking at it merely as an arrangement of expediency, the inconvenience of that arrangement forces itself upon our notice in whatever way we may view it; not only as regards the Clergy and the people of the Isle of Man, but also the Bishop of Carlisle. I have myself always found it exceedingly difficult and inconvenient to exercise an efficient control over my Diocese during my occasional absence in England, although I am intimately acquainted with all its peculiar circumstances, and am free from all other episcopal duties. I assume therefore that it would be much more difficult and inconvenient for a Bishop of Carlisle, who could never be supposed to have the same opportunities of local information as a resident Bishop must necessarily possess; and who has, moreover, duties already sufficiently onerous, without the addition of those resulting from such an appendage as that of the Isle of Man to Carlisle.

To the inconvenience of such an addition the Bishop of Exeter, when speaking on this subject in the House of Lords, has borne ample testimony: he said he could speak from personal experience: the Scilly Islands had been lately added to his Diocese, and although he gladly took them under his charge, rather than suffer them to remain without a Bishop, yet the inconvenience attending his superintendence of them could only be known by one who had experienced it: at that very time he was in great perplexity as to the right course to pursue; either he must defer his visitation to those islands till another summer, a delay which would be greatly prejudicial to the interests of the Church there, or he must neglect some most important duties in other parts of his Diocese. Such are the inconveniences attending the annexation of the Scilly Islands to the Diocese of Exeter; islands small in themselves and of little im-

portance compared with the Isle of Man. These inconveniences, however, were unavoidable; it was necessary that those islands should have a Bishop. But, with the Isle of Man, the case is far different. The Bishop of Carlisle is not called upon to receive under his care this most inconvenient appendage to his present large Diocese, because the people of that island are destitute of a spiritual overseer; but an independent Bishopric of 1,400 years' duration is to be swept from the English Church; an important and populous island is to be deprived of its own complete system of civil and ecclesiastical government, principally, as it would appear, for the purpose of making an addition to the See of Carlisle.

The only other reason advanced in your Report rests upon the same ground of territory. You say, that "the Isle of Man contains only eighteen parishes, over which the Archdeacon, who is resident, and has a respectable income, can exercise an effectual superintendence." With reference to this it has been said, that the Commissioners, in equalizing the ecclesiastical divisions of England and Wales, could not overlook the Isle of Man. But in the First Report, in which the new divisions were all proposed, you did overlook it; for Carlisle received considerable additions, but the Diocese of Sodor and Man was not mentioned; and in the Map of England and Wales attached to the Report, the Isle of Man only is left uncoloured, as though it had nothing to do with the ecclesiastical divisions of England and Wales: this is the point to which I wish to call your attention. The Diocese of Sodor and Man does not interfere with any of the English Dioceses; the arrangements for the redivision of those Sees were all made without reference to the Isle of Man. It is, doubtless, perfectly right that the twenty-six ecclesiastical divisions of England and Wales should be made more equal; but it does not, therefore, follow, that the twenty-seventh Bishopric, separated geographically, morally, civilly, and for 1,400 years ecclesiastically, from the other twenty-six, should be abolished, because it is smaller than the rest. For, although the Diocese of Sodor and Man is small in comparison with the English Bishoprics, yet the assumed advantage of a new division of territory is not of a sufficient reason for destroying a sacred institution of 1,400 years duration, unless it can be shown that such an institution is either useless, or that it interferes with other necessary arrangements. I have already shown that it is not useless: neither does it inter-

fere with other necessary arrangements, because they were all originally made without reference to it; and from its geographical position, it never can.

One only reason can be urged on the ground of territory, that, abstractedly speaking, (for we must speak of the Isle of Man abstractedly from England,) the Diocese of Man is too small, and its territory unworthy the undivided care of so high a dignitary as a Bishop. The history, however, of the Christian Church, in its earliest and purest days, sufficiently refutes such an opinion. Such was not the opinion of the pious founder of that Bishopric in 440. Such has not been the opinion of succeeding ages. Such was not the opinion of the great and good Bishop Wilson, who, when he was offered an English Bishopric, refused to accept it: "My wife," he said, "is poor, but I will not forsake her in my old age." The Isle of Man was not thought unworthy of his care by that primitive Bishop, the benefit of whose learned labours is now reaped by the whole Christian world. Such, again, is not the opinion of the late Bishop, who declared last session, in his place in the House of Lords, that, from fourteen years' experience, he considered the retention of its separate Bishopric as essential to the well-being of the Church in the Isle of Man. My own opinion is sufficiently expressed in this Memorial.

But it is said, that the people of the island are indifferent as to the loss of their resident Bishop, because they have sent up no petitions on this subject. Your honourable Board is aware, that the Archdeacon, the Clergy, and the great body of respectable inhabitants, have memorialized both His Majesty and the Board; and if the interested, the indifferent, and the disaffected, would rejoice in the Bishop's absence, there cannot be brought forward a stronger argument for his retention; for those who most require the coercive power of either the civil magistrate, or the spiritual overseer, are not the first, but the last who will make a voluntary effort to retain that power among them. Much has been said lately in England against the non-residence of the Clergy; and His Majesty charges the Commissioners, "that the best mode should be devised of providing for the cure of souls, with a special reference to the residence of the Clergy on their respective benefices;" but, nevertheless, you now propose to deprive the Isle of Man of its peculiar privilege of a Bishop, with his Clergy, constantly resident; and to

supply his place by an Archdeacon. But is it not a degradation of the episcopal character? Is it not an indignity cast upon our apostolic office to say, that an Archdeacon can effectually fulfil the superintending duties of that office? An Archdeacon is only *primus inter pares;* he is not a spiritual overseer; that people, therefore, whose resident Bishop is supplanted by an Archdeacon, lose whatever spiritual advantage is to be gained by the presence of a spiritual overseer.

I trust that your honourable Board will now see, that this proposition is not defensible on the ground of "territory." With regard to the episcopal "revenues" of the See of Man, the Board, of course, saw the injustice of alienating them for the benefit of Carlisle; you will also, I think, see the injustice, as well as the impolicy, of scattering those revenues among the inferior Clergy. It is surely impolitic to admit the principle, that, if the Clergy of a certain Diocese be poor, they may claim the episcopal revenues, because there is not a Diocese in the united Church to which this principle would not be applicable; and it is dangerous to tempt men with expectations which they ought not to desire to see realized. In this case, however, such a measure would be unjust towards the people, even should it, in a temporal point of view, benefit the Clergy. I have already shown the great advantages derived to the people from the residence of their own Bishop among them. Their forefathers purchased these advantages for them, by dedicating a portion of their property to his support. To take this portion, therefore, and apply it for the benefit of any other order of the ministers of the Church, would be unjust, not only to the present, but to all future generations of Manx men. But to the Clergy themselves this proposed benefit would be more specious than real; they are doubtless very poor; but they would not be compensated by the small portion they could each receive, at the most £50 or £60 from the subdivision of the Bishop's revenues, for the loss of the only person of rank or property among them. Far from gaining the comforts or the influence of property, they would still remain poor; while by this scattering of all its revenues, the Church would lose the important station it now holds in all insular affairs. There is a source, indeed, from which the Clergy might receive temporal benefit without spiritual detriment either to themselves or the people. I have already mentioned certain impropriate tithes, once the property of the Clergy, but now vested in the Crown. To gain

these tithes for the poor Clergy, I have not hesitated to employ the most urgent importunities with every successive Government during the last nine years. Could I live to see this boon granted, and the insular Church secured in all her rights and privileges, I should go down to my grave without a doubt of her future welfare and prosperity.

From the prospect of what might be, I revert with pain to the proposition of your honourable Board. When I first heard of your intention, I looked anxiously for some benefit proposed, as likely to accrue either to the Isle of Man, to Carlisle, or to the Church generally, thinking that the Church of Man had an undoubted right to expect such a reason at your hands; but I looked in vain; neither in the Report in the House of Lords, nor elsewhere, was any such reason advanced.

Could the Diocese of Sodor and Man have been made in any way subservient to the relieving of any English Bishop from the burden of too oppressive duties, even to its own detriment, my voice should not have been raised against such an arrangement. But when you take from the Church of Man her spiritual father, "you take that which does not enrich you, but makes her poor indeed."—When, therefore, I can see or hear of no possible advantage either to the Church generally, or to the Sees of Man or Carlisle in particular; but the contrary to all, to the Church generally the loss of a Bishop, to Carlisle a great additional burden, to the Isle of Man great temporal and spiritual loss for the present, and a gloomy prospect for the Church in future; when I see an ancient institution disturbed, without any plea of improvement; when I see a Bishopric coeval with the Church itself about to be abolished, and that to the detriment of the Church; when I am told that those revenues, which in a former age independent islanders set apart for the support of their own Bishop, are either to be alienated from the soil to a foreign Bishop, or perverted to other uses than those for which they were originally granted; when I inquire into the authority with which this was done, and find that His Majesty's Commissioners have so far departed from the spirit, if not from the letter, of His Majesty's instructions, which demanded "the suggestion of such measures as might be most conducive to the efficiency of the Established Church," as actually to diminish rather than to increase the number of its chief officers; and when, to accomplish this, I find they have carried their powers across the sea to

an island to which their Commission did not extend; when I hear this defended on grounds which even were they tenable, (which they are not,) would be altogether insufficient to warrant the disturbing of any ancient institution, much less to sanction the extinction of an independent Church, which ages have hallowed, and which the great Head of the Church has blessed in a peculiar manner, both in its Bishops, its priests, and its people: —when I see and hear all this, and remember that the Providence of God has appointed me overseer and guardian to that Church, and that I am responsible to Him, if through wilful neglect or treacherous dereliction of my duty that portion of His vineyard should suffer any hurt either in the present or the future time, I should indeed be wanting in the duty which I owe, not only to my Church, but to yourselves, did I cease to press it most solemnly upon your consciences, that this is not a mere question of convenience or of inconvenience, but that in this, and every act to which you put your hands, is involved the welfare of many million souls.

You are entrusted with the interests of the fairest portion of Christ's Church; our Sovereign is bound by the most solemn oath to preserve those interests in their full integrity; he has committed his conscience into your keeping, he has charged you to suggest such measures only as shall "be most conducive to the efficiency of the Established Church." Can you then, unwarranted by any pretext of improvement, venture to remove the man of God from before the altar where he has ministered without reproach for 1,400 years? Can you answer to your God for dismembering His Church? Can you answer to your King for detracting from the efficiency of the Church by diminishing the number of its officers? Can you answer to the Bishops of the Church for weakening their order, and adding to, rather than lightening, their burdens? Will you one day be able to answer to future generations of Carlisle and the Isle of Man, for leaving them to the divided care of one spiritual overseer; when, but for your arrangement, they would have for ever continued to enjoy each their ancient spiritual privileges and their birthright? Can you persevere in this, and be at peace? God and your own consciences alone can tell; but this others can tell also—the whole Church is witness to me, that you have not been left unwarned; thus far I have done my duty: perhaps I may appear to some to have exceeded my duty; be it

so; the praise of God is of more value than the praise of man. I will never cease to repeat the warning with the greater earnestness, as the approach of my death hastens the accomplishment of this measure: to avert the threatened calamity from my Church, I am prepared to make any sacrifice, even of friendship; for I believe most solemnly, that in a very few years after the removal of the Bishop, the name only of a Church will be left to her, and her empty walls will stand as sad memorials of an arrangement, needless and uncalled for in itself, burdensome to Carlisle, and destructive to her own best interests. But it shall never be said that the last of this long line of Bishops stood by with folded arms, without an effort, in the name of God, to arrest the stroke, before it fell.

While, then, my many years give serious warning that I must speak as a dying man, and when I tell you that, after all other earthly cares are forgotten, my fears for this, the Church of my affections, will add a pang to my dying hour, I have good hope that my words will not pass unheeded; but that the Church of Man may even yet be spared, as a memorial of happier days that are passed, and as an earnest of brighter days to come.

THE END.

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